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## MEMOIR OF JOHN TREADWELL, LL. D.,

LATE GOVERNOR OF CONNECTICUT.

[By Professor OLMFISTED, of Yale College.]

It has too long been supposed that military achievements, or literary eminence, or romantic adventures, furnish the only suitable themes for biography. The experiment of several popular writers has proved, that simple *goodness*, when its portraiture is faithfully drawn, possesses inherent charms, which, even in the creations of fiction, fasten on the heart of the reader the more in proportion as its lineaments are more distinctly discerned. If, then, the picture of goodness, even in its simplest forms, is naturally so pleasing to the eye, much more do we love to view it when it is radiant with all the nobler virtues, which illustrate and adorn a public life of unsullied integrity, pure patriotism, fervent piety, and enlarged usefulness. Such a life was that of the late Governor TREADWELL.

The task of preparing this sketch has been assigned to me, because I had peculiar opportunities of becoming acquainted with his history and character, having passed a portion of my childhood and early youth in his family, and having been intimately conversant with his life during its later and more eventful periods. I acknowledge myself, however, much indebted to the family friends, who have given me free access to the voluminous papers of their venerated ancestor, and have placed in my hands an *autobiography* written by the Governor a few years before his decease.

There are, moreover, peculiar reasons why the life of Gov. Treadwell should be written. He was the last of the Puritan Governors of Connecticut; the last example afforded by their annals of the union, in the person of the chief magistrate, of the statesman and the theologian. His exclusion from office, after many years of tried and faithful services to the State, constituted the first departure from the line of "steady habits" of Connecticut, and was the commencement of a new order of things, retaining but few characteristics of the ancient connection between Church and State. His history, therefore, involves that of the last days of the Puritan dynasty, and of a revolution which although bloodless, and for the most part peaceful, produced a change in the political aspect of the Com-

monwealth as marked and real, as those which overturn the most powerful empires. His history, moreover, is intimately connected with the rise of those great efforts, which have been instituted and are now in progress, for the propagation of the gospel, and the conversion of the world; and to him, more perhaps than to any other individual, Connecticut owes the possession of such an ample fund for the support of her primary schools. Let us then take a concise review of the life and character of this venerable and excellent man.

JOHN TREADWELL was born at Farmington, Connecticut, November 23d, (O. S.) 1745. His father was a mechanic by profession, of a competent fortune, and a standing among the most respectable yeomanry of the town. Both the parents were pious, both lived to an advanced age, and after serene and useful lives, died in peace and in the faith of the gospel. Young Treadwell received the rudiments of an English education at the common village school; but when about sixteen years of age, his father gave him the offer of a liberal education, with one week to deliberate on the choice. At the end of the prescribed time he accepted the offer, and entered immediately on the preparatory studies, under the instruction of the minister of the place, the Rev. Timothy Pitkin. From the earliest settlement of the country to a recent period, it was the practice of the clergy to prepare for college the youth of their respective parishes who received a liberal education. This practice, if less advantageous to the pupils than the opportunity now enjoyed of well organized preparatory schools, taught by able masters, was of signal service to the clergy themselves. By this means they kept fresh in mind the rudiments of classical learning, and many of them became, or at least continued, better scholars than the clergy of the present day, who, now the multiplicity of preparatory schools exempts them from the necessity of teaching the classics, and elementary branches of the mathematics, are too apt, on entering the ministry, to lay aside their collegiate authors, until these pass into forgetfulness. Our elder clergy, having fewer new books and especially periodicals to read, kept up a more familiar acquaintance with their academic studies. The Rev. Mr. Pitkin was among the number of those clergymen who gained an intimate knowledge of such Latin and Greek authors as were required for entering college. Indeed, it is believed that he went much further; for most of the Latin poets seemed quite familiar to him at the age of eighty and upwards, when the writer of this sketch, then just commencing his classical education, had the pleasure of being frequently in his company, which, enlivened as it was with anecdotes of the times of Whitefield (whom he had entertained at his house and heard in his pulpit) and of the scholars and college incidents of the 'olden time,' possessed a charm for the young seldom equalled in one so old. The account which Mr. Pitkin gave of the earliest studies of young Treadwell, coincided with that which the latter gives of himself, namely, that his progress was at first slow and discouraging, but that, through dint of perseverance, they grew more and more easy, and at last delightful. After a few months' close application, he read before his father and the family a chapter in the Greek Testament, and not rendering it precisely in the words of the common translation, his father expressed much dissatisfaction, and told him that he grew worse and worse in reading the English language the more he studied Latin and Greek; but when his son informed him that he read from the Greek Testament, he was delighted to find him already so skilled in the original Scriptures. At the close of about fifteen months, his preceptor



pronounced him fitted for the freshman class of Yale College, and at the ensuing commencement, in 1763, he was approved and admitted accordingly, being then in the eighteenth year of his age.

The remarks which Gov. Treadwell records in his autobiography, respecting the education he received from his parents, probably applied equally well to a large portion of the children of pious parents of that period. He observes that "he\* was early initiated in the arts of industry, and that the intervals of school hours and vacations were not suffered to be wasted in frivolous amusements, but were carefully applied to the labors of the farm, and that he was trained to simple and frugal habits. As his parents were both professors of religion, he was early instructed in the principles, and led into the practice, of Christian morality. Particularly, he was taught that the Scriptures are a revelation from God, and of course that whatever is asserted in them, is certainly and infallibly true. This, before he had attended to the evidence of divine revelation, he assented to as true, and repelled all doubts which entered his mind at any time, with horror; and after having attended to the evidence and found it satisfactory, he firmly believed on the testimony of God. This belief, when it had obtained firm possession of his heart, set him at rest on many questions, both speculative and practical, which agitate the world; nor did he ever require any thing more to settle a question respecting the great things of religion, than 'Thus saith the Lord.' He was also taught to reverence the Sabbath, and the institutions of secret, family, and public worship.

"In childhood, before he commenced his academical studies, he was long exercised with blasphemous thoughts, which, from their dreadful nature, their sudden introduction into the mind, and the final opposition of his will to their admission or conception, he then believed, and still believes, were the fiery darts of the wicked one. The torture which these sufferings inflicted from day to day, and from year to year, was inexpressible. The result was, a practical conviction of his own depravity, and of the falsity of the Sadducean tenets that there is neither angel nor spirit; and also of the truth of the doctrine that the Prince of Darkness, when he receives a commission against any of the human race, who are not given up of God, is limited as to time, manner of operation, and extent of influence, by the Prince of Peace, as his commission against Job was limited, first, not to touch his person, and then to spare his life; and that Christ has the same power now as in the days of his flesh to say to the unclean spirit, 'Come out of him, and enter no more into him.'"

In these remarkable exercises of mind, developed at an early age, and recurring several times in the course of his youth, the physician would perhaps detect symptoms of a mind laboring under the temporary influence of great nervous debility, or even of partial derangement.

Let us now follow the young student in his progress through college. On his admission he was presented with a copy of the old Latin laws, on the blank leaf of which were contained the several certificates required by law. The first was that of the Steward, signifying that a bond had been duly delivered to him for the payment of the college bills; and then followed the *Admittatur* of the President and Tutors—as yet Yale College had no Professors except the Professor of Divinity, and he took no part in the ordinary business of the college. As these old forms are interesting to

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\* Throughout the autobiography, he puts himself in the third person.

graduates of the present generation, that of admission in the days of President Clap, copied from the specimen now before me, is subjoined in a note.\*

The class of which Treadwell was a member, is distinguished in the annals of the college, for the large proportion of eminent alumni which it produced, among whom, besides Gov. Treadwell, were Judge Trumbull, author of *McFingal*, Doctor Wales, Professor of Divinity in Yale College, Doctor Joseph Lyman of Hatfield, and the celebrated Doctor Emmons. With these distinguished men, Gov. Treadwell maintained a friendly and intimate relation during their lives. The copy of the laws containing Treadwell's admission, affords some idea of the course of studies then passed through, constituting the college education of those times. The printed requisites for admission were nominally much the same as at present, but the actual examinations are said to have been far more limited; and the entire amount of the college course was much less extensive than at present, especially in the natural sciences. It was however distinctly enjoined by the statutes, that throughout the whole course, each class should recite the Westminster Confession of Faith, Wollebius, Ames's *Medulla*, or some other theological system approved by the President and Fellows. It was also ordained, that all the students should use the Latin tongue in their daily conversation; and the intercourse between the officers and students continued long after this period to be exclusively in Latin. The interchange of civilities between the students and faculty of Yale College has always been somewhat formal; but there is this difference between the manners of those times and the present, that the exchange of courtesies is now understood to be strictly reciprocal, and voluntary on the part of the student, whereas, in the days of our fathers, it was understood to be a tax due, and the exact measure of respect to be paid to each rank of office was laid down by rule, and the neglect or violation of it was punished by fines and other college censures. A singular practice prevailed at this period, and for a long time afterwards, of subjecting Freshmen to the authority of the upper classes, a practice countenanced by the laws with the view of inculcating humility. They were liable to be sent on the most trifling errands, and under the head of 'advice,' were subjected to the grossest personal insult and abuse. A Freshman no sooner entered college, than he was arraigned before a tribunal of his superiors, charged with some high misdemeanor, and treated with the greatest indignity. Before such a court young Treadwell was summoned, but his native jealousy of his rights, and firmness in maintaining them, (traits of character which appeared afterwards in a higher sphere of action,) were already sufficiently developed to induce him to challenge the jurisdiction of his accusers as illegally exercised, and to withdraw abruptly from their presence. He observes, that for this assertion of his independence, he afterwards suffered much persecution.

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\* Collegii Yalensis, Sept<sup>ris</sup> 20, 1763.  
 Syngrapha secundum has leges, pro Johanne Treadwell, admissionis candidato, data est mihi,

JON.<sup>th</sup> FITCH, *Dispensatori*.

Collegii Yalensis, Sept<sup>ris</sup> 30<sup>mo</sup>. 1763<sup>tio</sup>.  
 Admittatur Johannes Treadwell, Collegii Yalensis Alumnus.

THOMAS CLAP, *Prases*.  
 RICHARD WOODHULL, }  
 JONATHAN LYMAN, } *Tutores*.  
 EBENEZER K. WHITE, }

"In the year 1765 or 1766, a combination of the students, embracing nearly the whole, was formed with the view of driving President Clap from office. They preferred a petition to the Corporation for that purpose, taking the ground, that the President was evidently superannuated, and being in his dotage, showed partiality in his treatment of the students. This proceeding was very grievous to that learned and pious friend and benefactor of the Institution, who was sensible that his liberal benefactions, and laborious and faithful services for about eight and twenty years, merited a different treatment from the members of the college, and its friends and patrons. However, it had the effect intended; the good man resigned his office, and was succeeded by President Daggett in 1766. Treadwell signed the petition, but as he has often said, he was unable to justify it on the ground assumed, or on any other ground than the impression which had been made on the public mind. The petition of the undergraduates, he well knew, would have had little weight, had it not been supported by a prejudice against the President, which had become very general. Whether this step, under the circumstances, was vindicable or not, he ever thought that President Clap was deeply injured." \*

"Mr. Treadwell considered his advantages for religious instruction and improvement, as far more valuable than those for pursuits merely scientific, in the same proportion as the objects of religion are superior to those of science. He highly prized the truly apostolic teaching, counsels, and exhortations of President Clap, and the systematic and discriminating sermons of Professor Daggett. These solemn religious seasons he constantly attended, and in view of the great things of God, he was often, if not habitually, deeply impressed; but having imbibed the sentiments of President Edwards on the terms of church communion, and doubting with respect to his qualifications, he neglected to make a profession of religion while a member of college. At the public commencement in 1767, he was admitted to the degree of bachelor of arts, and returned to his father's house." \*

In his college studies, Mr. Treadwell was patient, persevering, and thorough, but unambitious of distinction, and rather solid than brilliant. Locke on the Human Understanding, and Edwards on the Will, were then studied classically. To these profound works he applied his mind with ardor and avidity, being exactly suited to his taste; and they gave a permanent complexion to his mode of thinking and reasoning on the faculties and operations of the mind.

On leaving college, Mr. Treadwell, finding himself presumptive heir of a considerable patrimony, and his father advanced in life, and needing his society and aid, relinquished all views of a professional life, for which he supposed himself not well qualified by nature, having few of the gifts of oratory, and being diffident of his powers of acting to advantage as a public speaker. Still, he read law with an eminent jurist, (Judge Hosmer of Middletown,) who pronounced him qualified for the practice; but having it in view to enable himself the better to act the part of a useful citizen, he gave up all thoughts of professional life, and took up his abode with his father, laboring on the farm in the summer, and keeping a village school in the winter.

Nothing could have been more remote from the mind of Mr. Treadwell, at this period, than the idea of advancing through numerous gradations of office to the chief magistracy of the State, or of occupying so many conspicuous stations in the religious community; but there are many reasons

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\* Autobiography.



for desiring that some portion of our educated young men, especially when blessed with competency, should return to the walks of private life, to fulfil the duties of intelligent and useful citizens. Such, in many instances, have furnished the best patriots, and proved the greatest ornaments of society. That Mr. Treadwell was accounted a good scholar, may be inferred from his receiving from President Daggett an invitation to become a tutor in Yale College; but in forming a final estimate of his scholarship we may remark, that he ever retained all the learning he had acquired, and constantly added to his stores through life. It is too common among the educated men of the present day, whether they enter the learned professions or not, to quit their hold of academic studies, the moment of leaving college. Their libraries contain few or none of their college books, and they suffer a great part of what they once learned of the classics, or the sciences, to pass into oblivion. Hence, among our statesmen, our jurists, our physicians, and even our clergy, we have few scholars. Indeed, of late years, the proportion is believed rather to have diminished than increased. Newspapers and political pamphlets engross the leisure of civilians; religious periodicals, that of clergymen. It were much to be desired, that every graduate should retain, as the foundation of his library, a complete set of his college books; that he should early commence, and ever continue, the practice of a frequent and almost daily perusal of some portion of the classics; that he should hold stated reviews of the scientific works he studied in college, and should often re-peruse his notes on the lectures he attended; and that he should be in the constant habit of consulting all his academic authorities as special occasions occur. The time such a practice would require to be taken from the demands of business, or from reading strictly professional, need not be so much as to interfere seriously with either; while its advantages would be felt by the private gentleman in increasing his intelligence and capacity for usefulness, and in refining his taste, and by the professional man in invigorating his powers, embellishing his performances, and increasing his reputation. Nor would the faithful adoption of the practice here recommended, limit itself to the review of classical or scientific studies once learned; but it would inspire a love of learning, and awaken a curiosity to advance still further into the field of knowledge.

The practice in question was diligently pursued by Gov. Treadwell. At every subsequent period of life, he frequently read the Latin poets, particularly Virgil and Horace; he often perused some of the writings of Cicero, and has left in his own hand a well-written translation of the tract *De Amicitia*, executed in the latter part of his life. When addressed, while Governor of the State, by a learned foreigner then resident in this country, in a Latin epistle, he was able to reply in the same language. A copy of this letter is found among his writings, and, in the opinion of a very competent judge, to whom it has been submitted, appears to be composed with correctness and some degree of elegance. He occasionally read in the Septuagint; but his Greek Testament was, perhaps, more than all his other books, his daily manual. Among his papers, also, are a number of solutions of Geometrical problems, apparently written in middle life, which indicate a familiar knowledge of the elements of Geometry and Trigonometry. To both the theory and practice of Surveying, he gave particular attention, and was master of the principles of the art, and able to measure a piece of land, and compute its contents with accuracy. Algebraic processes frequently enter into his calculations, which indicate that he retained a good knowledge of the elements of Algebra. In grammar

and composition, he excelled, and in English literature his reading was sufficient to make him acquainted with the best authors in our language. He particularly delighted in works of biography, as Boswell's *Life of Johnson*, and Johnson's *Lives of the Poets*, and was fond of well-written books of Travels. The elder English poets, especially Milton and Young, he frequently read aloud, and with that full expression of their meaning which indicated that he both understood and felt their beauties. The deep stream of religious sentiment running through these poems, constituted, however, their principal charm for him; for works of mere imagination he probably had little relish. Moral beauty and sublimity were much better adapted both to the constitution of his mind, and his habits of life, than the beautiful and sublime in art and nature.

I have enlarged upon the character of Gov. Treadwell as a *scholar*, at this early stage of the memoir, because it furnishes a clue to the ability which he displayed in discharging the various public duties that devolved upon him, both in church and state. I would not be understood to represent him as a great and accomplished scholar; this was not to be expected, either from the comparative slowness of his perceptions, or from his manner of life; but it may be safely asserted, that few if any of our chief magistrates have retained more fully the acquisitions of their youth, or distinguished the later periods of life by more solid learning.

Let us now return to the period when Mr. Treadwell had finished reading law with Judge Hosmer, and come to live with his aged parents. Having at his disposal an income sufficient for a moderate support, he turned his thoughts towards the family state, and contracted an alliance with Miss Dorothy Pomeroy, a young lady of Northampton of good family, and high personal accomplishments, and not the less precious in his eyes, for having, when very young, listened to the preaching and pastoral counsels of the great President Edwards. Feeling now the necessity of some fixed and productive employment, and encouraged by the success in trade experienced by several merchants of his native town, he resorted to the same employment. But through want of experience, and probably want of a natural tact for such business, his adventure was unsuccessful, and he came near sacrificing in this experiment a large part or the whole of his fortune. By a happy expedient in the manufacture of nitre, then in great demand for the use of the army, near the commencement of the revolutionary war, he extricated himself from his pecuniary liabilities, but gave up all thoughts of further prosecuting the business of a merchant.

Of the birth and early death of his first child, an event which produced a remarkable impression upon his character, we find, in the autobiography, the following account. "On the 28th of November, 1771, he was presented with a daughter, who, to the fond partiality of the parents, appeared to be uncommonly forward and engaging. Her health was perfect until she was about two years and three months old, when she was seized with a fever which proved incurable. She languished under extreme distress for twenty days and then expired. The anxiety and grief of the parents, witnessing the fatal progress of the malady, can be better conceived than expressed. The father, especially, was deeply sensible that the hand of God was upon him. He had neglected to dedicate himself and his dear offspring to God in the bonds of the gospel covenant. He knew that his child inherited from him a sinful and depraved nature, and was of course by nature a child of wrath; that if it was saved it must be as a sinner through the atonement of Christ, and sanctification of the Spirit; that although God is a sovereign, and might, through the all-sufficient atone-

ment of Christ, save all infants, and indeed all men, without the intervention of means, if he were pleased so to do, yet he was not bound in justice to do it, nor was it certain that any were saved without the use of means, either employed by themselves personally, or if incapable of this, by their constituted representatives. He was persuaded that the infant children of believers are proper subjects of baptism; that when dedicated to God in that ordinance, the dedication would be the answer of a good conscience in the parent, and also a mean of salvation to the offspring, which God might bless for that purpose, and hopefully would, especially if taken away in infancy; and that to neglect this mean of salvation, was in the parent the worst of cruelty. In this extremity he could do nothing more, and certainly nothing less, than in an act of solemn worship with his wife by themselves, dedicate himself and his dying child to God through Christ, committing it, so far as he was able, into his hands, and fervently begging for its sanctification and eternal salvation; and that his sinful neglect might not be imputed to him, or issue in the eternal loss of his dear offspring. His peace of mind was, in a good measure, restored, and the child soon after died; and the parents hope in God that it has gone to rest. The result of this trying scene was so thorough a conviction of his duty, that soon after, although with a trembling heart, he made a public profession of his faith in Christ, and joined the church then under the care of the Rev. Timothy Pitkin."

Now opened the great scenes of the American Revolution,—an event which aroused the young men of our country to a high sense of the value of civil liberty, inspired them with unwonted determination to defend their just rights, and awakened in the ingenuous bosom of youth new and lofty emotions of patriotism. Mr. Treadwell, then about thirty years old, the father of a rising family, and the possessor of a paternal inheritance endeared to him by all the fond associations of childhood and youth, was placed precisely in those circumstances which have ever been considered most auspicious to the love of country; while his natural sense of justice, which, in common with his fellow citizens, he had felt to be outraged by the oppressive acts of the British parliament, conspired with a disposition by nature inflexible, or (as he says) obstinate, to stimulate him to embark all his energies and hopes in the "grand and glorious struggle for freedom." His zeal and patriotic efforts, were first exercised among his neighbors and townsmen; and the records of the town of Farmington bear emphatic testimony, in several remarkable productions of his pen, preserved there, both to the ardor and the ability with which he met the frowns of tyranny, and espoused the cause of freedom. The active part he took in these measures, shortly introduced him into political life, and opened to him unexpectedly, a career of civil offices more numerous, and in the aggregate perhaps more important, than were ever held by any other individual in the State of Connecticut. The account of his entrance upon this new scene, we copy from the autobiography.

"In the year 1774 and 1775, Mr. Treadwell, having thoroughly imbibed the principles of the Revolution, entered with zeal into the measures adopted to carry into effect the 'Association' recommended by the Continental Congress, and took an active part in the proceedings of the *Committee of Inspection and Correspondence*, who, in every part of the country, exercised a new and extensive jurisdiction over the conduct of the people, to compel them, by withdrawing from them social intercourse, or publishing their names as enemies of the common cause, to comply with the recommendations of Congress. In two instances, he joined numerous bodies of the



mobility to discipline Tories, and to extort from them a humble retraction of their errors in principle and practice. He was, however, soon convinced of the pernicious tendency of such violent and tumultuous proceedings, and thenceforth declined aiding or countenancing such assemblies. This, for a time, clouded his popularity; but in the end it had a salutary influence, and rather elevated than depressed the estimation in which he was held. In September, 1776, he was elected a *representative from the town of Farmington in the General Assembly*, a situation which he held by successive elections, with the exception of one session, until 1785, when he was appointed by the House one of the *Assistants*, a name then given to the Senators or Governor's Council."

Over this body presided in person during the revolutionary war, the elder governor Trumbull, one of the first men in the nation for erudition, native dignity of character, and patriotic zeal. Such was his efficiency and promptitude, that Gen. Washington averred that he applied to him for aid with more confidence of certain and ready success, than to any other civil magistrate in the nation. The Council was small, consisting of only twelve men exclusive of the Governor and Lieutenant Governor; but they were men generally culled from those who had established their character for ability and zeal for the public good, by a long course of services in the lower house. They were therefore men of age, of experience in legislation, and of tried fidelity to the interests of the State; and probably no company of civilians, in equal numbers, ever displayed more of true senatorial dignity. Mr. Treadwell, by successive annual elections, continued one of the Assistants until 1798, when he was appointed Lieutenant Governor, still retaining his seat in the Council, and now sitting at the right hand of the Governor. At this post, he remained until 1809, when he became Governor of the State.

Meanwhile, there were various other employments, both civil and ecclesiastical, which it is necessary to review in order to form a just estimate of his character and public services.

In the year 1777, he was appointed *Clerk of the Court of Probate* for the District of Farmington, which office he held until May, 1784, when he was constituted by the legislature Judge of this court. In that office he remained until 1810, a period of twenty-six years, making with the previous period of seven years of his clerkship, thirty-three years of service in this important and interesting station. Of all the civil offices with which Gov. Treadwell was invested, this was to him the most agreeable. The district was large, rich, and populous, and the office of Judge of Probate constitutes the incumbent the public guardian and protector of all widows and orphans, and the arbiter of numerous rights involved in the execution of wills, and the settlement of estates, a class of duties most intimately connected with the cause of justice and humanity. The perfect acquaintance he had with the provisions of the statute, and with all the means provided by law for securing the rights of widows and orphans, and adjusting the respective claims of heirs; the skill and facility acquired by long experience; the benevolence of his disposition, which found a delightful exercise in guarding the rights of the widow and fatherless; the entire confidence reposed throughout the district in his long-tried wisdom, justice, and humanity; the retired and unostentatious nature of the duties themselves, so consonant to his taste: these all contributed to render the duties of the Court of Probate his favorite and delight.

In 1795, Mr. Treadwell was appointed *Judge of the County Court* for the County of Hartford, having been many years one of the *Justices of*

the quorum in the same court. After he was elected Lieutenant Governor, in 1798, the appointment of Judge of the County Court was still renewed; but having at this time numerous public employments, he declined serving further in that capacity. At the time when he was chosen Assistant in 1785, the Governor and Council were the *Supreme Court of Errors*, and the dernier resort in all questions of law or equity, brought before them by writ of error or complaint. Of course he was, ex officio, a judge of this court, and continued such until it was re-organized in 1806, embracing a period of twenty years.

Being in the year 1792, one of the six senior Assistants, who, together with the Governor and Lieutenant Governor, constituted the civil part of the *Corporation of Yale College*, he became, ex officio, a member of that board, and continued a member for eighteen years. During the greater part of that time, he was a member of the *Prudential Committee*, a committee consisting of three members of the Corporation, besides the President, to whom the care and interests of the College are especially confided during the recess of the board, and upon whom, in fact, devolves a very large proportion of all the concerns and management of the institution, except the immediate government and instruction, which are delegated to the faculty. Gov. Treadwell was always distinguished as emphatically a "working man" in whatever committee he acted, whether the objects were political, literary, or religious; and those who had the best opportunities of observing him as a member of the Prudential Committee of Yale College, have repeatedly testified in the hearing of the writer, that he was one of the best members of that Committee the College has ever had. His practical, business habits, extending to the minutest details; his industry and thorough application in the execution of every public trust; his love of learning, and high appreciation of its value to the church and to the world; his filial attachment to his venerable Alma Mater; and finally that disinterested and benevolent spirit which placed him high among the few, who work as willingly and faithfully for the public as for themselves; all these qualities united to form the character which he ever exhibited, as one of the special guardians of Yale College. The fond partiality with which he regarded the institution, and the sedulous care and watchful anxiety with which he entered into all its interests, are well known and remembered by the writer of this sketch; and the following notice which he takes in his autobiography of this portion of his useful labors, falls far below his just meed of praise.

"He took an active part in all the important concerns that came under his cognizance, whether as a member of the board or of the committee; among which, beside the ordinary business of adjusting claims, drawing orders, ascertaining from numerous estimates the price of commons, auditing the Treasurer's accounts, and preparing business for the meeting of the Board of Trustees, were the erection of three of the largest college buildings and the President's house—concerting measures preparatory to the agency to Europe\* for the purchase of apparatus and library—adjusting and settling the agent's accounts on his return—and superintending the college farms and collecting the annual rents." We will only add, that the compensation for these various services, which were continued for so many years, was in many cases nothing at all, and in other cases so small as to afford no adequate motive or reward; and therefore the unwearied efforts of this

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\* Professor Silliman's mission to Europe for the purchase of chemical and philosophical apparatus and books, performed in 1804-5.

good man for the prosperity of Yale College, may be justly considered as contributions to the cause of learning.

During the same period, also, he was the leading agent in planning and building the old *State Prison of Connecticut*, and acted for nineteen years as one of the three who constituted the "Board of Overseers." Detailed reports were annually rendered by him to the legislature, of the management and concerns of the prison; and although the system of prison discipline adopted was much less eligible than that effected by the exertions of a few distinguished philanthropists of the present day, still it is granted that the board of overseers of this prison discharged their duty with great humanity to the convicts, and faithfulness to the public interests.

But a more important and interesting agency which, at this period of life, engrossed much of the attention and zeal of Lieut. Gov. Treadwell, was that which related to the establishment of the *Connecticut School Fund*. As a genuine republican and friend of equal rights, in the truest and best sense, he embarked with all his energy and his warmest affections, in the promotion of an enterprise which had for its object to diffuse over the whole State, and to extend to all her sons and daughters alike, the blessings of common school education,—to render them in fact (as the Governor many years since expressed himself in a letter to the writer) *free as the common air*. So decided has the sentiment ever been in Connecticut, in favor of the general diffusion of knowledge, that whatever funds have been at any time at the disposal of the legislature, have been, with few and inconsiderable exceptions, appropriated to the support of common schools. In the year 1733, the avails of the sale of seven townships in the western part of the colony, were divided among the towns; the interest to be applied to the support of common schools forever. In the year 1765, certain sums of money due for excise on goods, were divided in the same manner. But what laid the foundation of the Connecticut school fund, was money received for lands belonging to that State lying in the northeastern part of the State of Ohio. The sale of these lands was effected in the year 1795, for \$1,200,000. The interest of this fund, after much debate in the legislature, where several projects of somewhat different kinds, were very amply discussed, and after great popular excitement, was finally appropriated to the favorite object; and afterwards, when the present constitution of the State was formed, this fund was irrevocably devoted to the same purpose.\* In these negotiations, Gov. Treadwell had a most important agency. He drew the bill for the application of the fund; was the leading commissioner in effecting the sale of the lands; took the original bonds, and after reporting to the legislature the results of these laborious and responsible transactions, received strong testimonials of their approbation, and was appointed one of the "Board of Managers of the School Fund," who were invested with extensive powers, which they continued to exercise until the extent and complication of the transactions required the whole time of an agent, when the Hon. James Hillhouse, then Senator in Congress, was appointed "Commissioner of the School Fund," and devoted himself to its interests with his well-known faithfulness and energy.

In the midst of these numerous and responsible civil employments, Lieut. Gov. Treadwell was extensively engaged in *theological writings* and *ecclesiastical proceedings*. He had from early life been fond of his pen. He says of himself in reviewing his life, that his most delightful employment had been writing, as occasion prompted, on the great and distin-

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\* North American Review, vii. 388.



guishing truths of revealed religion. His reading also, although occasionally, as has been mentioned, wandering into the regions of classical and English literature, and the natural sciences, was habitually theological. "From his youth," he observes, "he was attentive to the Holy Scriptures, and was assisted in the acquisition of religious knowledge, by the study of the New Testament in the original Greek. He early adopted the practice of reading the epistles, particularly those of St. Paul, as a connected discourse, and often at a single sitting, read through an epistle from beginning to end, with a view to discover the design of the writer, and the various parts and connection of the argument adduced to establish it. This course, which he found beneficial, he continued until, with what he experienced in his own heart, he was thoroughly convinced of the truth and certainty of that system of doctrines called 'Calvinistic,' or the 'doctrines of grace.' These sentiments were confirmed by pretty extensive reading in the latter periods of life, of the works of President Edwards, Dr. Bellamy, Dr. Edwards, Dr. Hopkins, Dr. Smalley, and other distinguished New England divines, who, by their reasonings, have combatted, and, so far as depends on argument, wholly subverted the foundations of the Arminian and Antinomian heresies, which more or less, as a secret leaven, pervade the works, even of many Calvinistic European divines of modern times."

In founding and sustaining the *Connecticut Missionary Society*, Lieut. Gov. Treadwell also bore an active and important part. He was the first chairman of the board of trustees, and by successive annual re-elections, continued to preside over it for many years. This was the oldest missionary society in this country; and it is generally admitted, that no missionary association, in proportion to its means, ever accomplished more good than this. As several documents found among the papers of Gov. Treadwell, afford the means of tracing the origin of this earliest missionary society, we may be allowed a remark or two on this subject, intimately connected as it is with the life and character under review.

At the time of the formation of the Connecticut Missionary Society, the northern half of the States of Vermont and New Hampshire, and all Western New York, were "New Settlements," sparsely inhabited by recent emigrants, a large proportion of whom were from Connecticut. In 1788, the General Association of that State debated the expediency of sending missionaries among them, and recommended to the local associations to send their own ministers to make temporary tours among them. This recommendation was adopted and acted upon by those associations for one year. But as this plan was found to be attended with great inconvenience, it could not be prosecuted; and in 1791 the General Association took the subject again into consideration, and recommended it to the several associations "to express their views concerning the most proper and feasible mode of sending missionaries to the new settlements, and to communicate them to the next general association." This was accordingly done; and the result was, that the general association, at their session in 1792, drew up a petition to the legislature to authorize a general contribution throughout the State, for the purpose of supporting missionaries to the new settlements, to be appointed by the general association, and of supplying the pulpits of the missionaries during their absence from their respective congregations. The petition was granted, and leave obtained to take up contributions in the various congregations of the State, for three successive years. The governor issued his proclamation, both certifying to the authority granted by the legislature, and recommending

the object to the warm support of the good people of the State. The first year, the sum raised was £380 13s. 1 $\frac{1}{4}$ d.

A generous contribution having furnished the means, the general association, at their next session, in June, 1793, proceeded to appoint missionaries. The clergy who led in this noble and benevolent enterprise, were some of the most revered fathers of the church. The committee of the association, who were especially instrumental in carrying these measures into effect, were President Stiles, Doctor Trumbull, Doctor Edwards, and Rev. Mr. Bray. They determined on sending ordained ministers, and experienced pastors, deeming such the most suited to the wants of the new settlements, where, "beside preaching the gospel, the missionary would have to administer the seals of the covenant, to gather and organize churches, and perhaps to ordain ministers." It was also one principal object of the missionaries, to express to the inhabitants of the new settlements the importance of the *stated* preaching of the gospel, which, it was thought, candidates could not so well urge as a settled pastor could do it.

The ministers who actually went forth on this first American mission, were the Rev. Messrs. David Huntington, Ammi R. Robbins, Samuel J. Mills, Cotton Mather Smith, Samuel Eells, Aaron Kinne, John Shepherd, Peter Starr, and Benjamin Wooster. The great frugality with which the contributions of the churches were husbanded, as well as the singleness of purpose of the missionaries themselves, is evinced by the low rate of their compensation. They were allowed only four dollars and a half per week for their services, while they provided their own conveyance, and bore their own travelling expenses. They usually, however, obtained their food and lodging gratuitously among the people where they labored. Four dollars per week more were allowed for the purpose of supplying their pulpits while absent. During many years following the establishment of the Connecticut Missionary Society, numbers of the clergy of that State left their people and performed missionary tours, for a limited time, among the new settlements. These were afterwards extended to the State of Ohio, especially the eastern part, called New Connecticut. The benefits which have actually resulted from these measures are such, and at least as great, as were anticipated by their pious and benevolent projectors. They prevented the inhabitants of the new settlements from ever learning to live without the gospel, or to bring up their families ignorant of its blessed ministrations; they bound the emigrants in closer ties than ever to their native State, which manifested for them an interest so truly parental; and they inspired in the rising generation the greatest respect and reverence for the land of their fathers, of which their first impressions were derived from men of such holy and benevolent character, as were the first missionaries. No cause has been more influential than this in producing that reciprocal interest, which has ever existed between the inhabitants of Western New York and Ohio and those of Connecticut; and the bright villages distinguished from afar by the spires of temples, so much resembling those of the parent State, which now adorn those regions where the agents of the first missionary society followed their brethren into the wilderness, still bear the most decisive and delightful testimony to the value of their labors.

To the formation of the Connecticut Missionary Society, was owing the establishment of that able and useful periodical, the *Connecticut Evangelical Magazine*. This excellent work, not only diffused the missionary spirit, but opened a new field for theological discussion, which was at once entered by many of the ablest writers of the day. In all these labors of love, including the support of the magazine, both by his influence and his

pen, Lieut. Governor Treadwell took a warm and efficient part, not less so indeed, as is believed, than any one of the bright constellation of fathers whose names adorn the list of "Trustees of the Missionary Society of Connecticut." His acquaintance with judicial affairs made him a peculiarly useful member of these religious corporations, securing to them, as he did, a great saving in the gratuitous preparation of all legal instruments, and in affording them such legal advice as they needed in the management of their funds. Respecting the *theological writings and opinions* of Governor Treadwell, I am happy to be able to present the reader with the following outline, furnished, at my request, by the Rev. Dr. Porter, of Farmington, who sustained to him the relation of pastor for nearly twenty years, and was united to him in the closest bonds.

Gov. Treadwell, in his religious views, was decidedly Calvinistic. He was called a Hopkinsian: but if the doctrines of divine efficiency in the production of sin, and of moral exercises as constituting the nature of holiness and sin were essential to Hopkinsianism, he certainly was not a Hopkinsian. Be that as it may, he was a disciple of Edwards. From his youth he drank deep at the fountain that was then recently opened in the writings of that distinguished divine. He is remembered to have said, that his scheme of faith was forever settled by reading Edwards on the Will; and it was easy for those who were conversant with him to perceive, not only that the great outlines of his scheme of doctrine were those which are presented in the writings of Edwards, but that the theme on which especially he loved to dwell, was the government of God, as presented in the Essay on the Will.

The question "*Whence cometh evil?*" could not fail to engage the attention of such a mind; nor could he be deterred by the difficulties attending it, from any enquiries which might conduct him to settled, and, in his own view, reasonable conclusions, respecting it. Some of his views on this subject and others connected with it, were given in the Theological Magazine, that was published in New York, near the close of the last century, and in the Connecticut Evangelical Magazine, that succeeded it. The articles in the former that are ascribed to him, are a defence of the position that the moral as well as the natural perfection of God, is manifested by the light of nature; and were designed particularly to answer the objection to his goodness, arising from the existence of evil. In connection with the other able pieces which appeared in that work on this subject and are ascribed to Drs. Edwards and Cyprian Strong, they served to present it in a clearer and more satisfactory light than, in this country at least, it had previously been; for, as one of the writers remarks, "This is a question not heretofore nicely agitated; and it will not be strange if it be defectively discussed." In the Connecticut Evangelical Magazine, Gov. Treadwell resumed the same subject with wider scope and more comprehensive relations. The articles on "The perfection of God's work," in the second and third volumes, with the signature of Omicron, have been ascribed to him, and bear decided evidence of his hand as their author. They were continued through four successive numbers, and were designed to show not only that God is good, notwithstanding the evil which exists, but that he only is inherently and essentially good, and that his work is perfect, as it is adapted in the best possible manner to exhibit him in this light. This is illustrated more particularly by a reference to the course of providential events; the objects of his saving mercy; the discipline by which he trains them up for heaven; and the instruments which he em-



plays in their salvation. The whole present some of the most convincing arguments of the goodness of God, and most sublime conceptions of the wisdom and grandeur of his government, and the condescensions of his love, that can any where be found. There are indeed mingled with them certain supra-lapsarian speculations, such as were common among New England divines in that day, which readers of different philosophical views would consider objectionable; but with this exception, they must be regarded by all, it is believed, as among the ablest and most useful articles in that very valuable work.

In vindicating the government of God, and especially in evincing the reasonableness of his requirements, great importance was attached, in the times of Gov. Treadwell, as there still is, to the distinction between natural and moral inability. Two sermons of Dr. Smalley on this subject were extensively read and admired, and were thought by many to throw important light on the science of theology. Moral inability he defined to be "the want of a heart, disposition, or will to do a thing;" natural inability, to be "the want of understanding, bodily strength, opportunity,\*or whatever else prevents the doing of a thing when there is a will." The latter exempts from obligation; the former does not. And the inability of men, as unregenerate, to obey the gospel, it was said is wholly moral. And yet it was said by Dr. Smalley, and the great body of Calvinistic divines in New England of his day, that the depravity of men does not consist primarily in the want of a will to obey God, but in a state of mind—a constitutional bias, disposition or principle, which gives the direction and character to the acts of the will. This Gov. Treadwell believed, and believing it, insisted that the inability of sinners to obey the gospel, and consequently the change in their regeneration, are properly physical; that if for the sake of distinguishing them as pertaining to the moral man they may be called moral, still they are in reality natural and physical, as being seated in the nature or physical constitution of the soul; and that in truth, mankind as unregenerate, have no power of any kind to render holy obedience, although they have "sufficient capacity, without any new natural faculty to be given them, to receive and exercise a holy principle, when God shall please, of his sovereign will, to communicate it." These views he explained and advocated in a series of articles in the sixth and seventh volumes of the Connecticut Evangelical Magazine entitled "Thoughts on the Inability of sinners." As throwing light on the history of theological opinions in this country, these papers especially deserve attention. Their leading sentiments, in his own words, are these. "But though the change in its main character be moral, it will not follow that there is no change in the subject as the ground of holy affections; and if such change be supposed, it must be admitted that so far it is physical; for moral quality is predicable of the will and affections only, and not of that state of the soul which is the ground of them. That there is a foundation laid in regeneration for holy affections in a train, is evident from the experience of Christians. It is a fact that they love what they hated before, and hate what they loved; and there is a reason to be sought for, in the nature of things, why they do so. There is a permanent reason resulting from the nature of creatures, of their characteristic temper. We remark the difference and we account for the fact by supposing that their frame and constitution, or their natures are different. The dog and the lamb are so made as to be differently affected with the same object. The dog will bite, and the lamb will lick, the hand that offers violence. Perceiving this diversity, we have no more doubt that their make or constitution is different, than we have that

their passions and affections are so. In like manner, if we see cause to conclude from the uniform conduct of two persons, for a course of years, that one loves God and his neighbor, and that the other loves no being but himself, we necessarily conclude that their natures or constitutions are different, as well as their affections and exercises themselves. So when we observe that an individual, from spiteful and malicious, becomes uniformly kind and benevolent, we conclude that his nature is changed; not his affections only, but his constitution, in which we seek a reason of the existence of affections of a certain kind in a train." . . . "The opinion that the change in regeneration cannot be physical, seems to have originated in the theory that man could not be to blame for a state of unregeneracy, or for being destitute of a principle of holy love, if a physical change was necessary as the ground of that affection; because this would imply a natural inability for holy exercise; but that he would be to blame for being in that state, if the new birth were supposed to be only a moral change, because such a change would imply only a moral inability for holy exercise, consisting in the want of a heart for it. This reasoning goes on the supposition that natural inability excuses from blame, but that moral inability does not. But this must be understood with limitations. Nothing seems necessary to blame-worthiness—but that the subject should be capable of the knowledge of God, and should in fact be destitute of love to him and his creatures. A creature of such a character, however he became such, is worthy of blame and punishment, because he is hostile to every interest but a selfish interest." . . . "The blame of a rational agent does not consist in this, that he had power to do otherwise if he had pleased; nor in this, that his evil temper is the fruit of his own choice; but it consists in this, that his temper is, in itself evil; prompting to a train of volitions and external actions which dishonor God, and injure himself and others. Indeed, the temper or the affections are not, nor ever can be, the proper object of choice; for they are independent of choice, and the proper ground of it. Our being affected in a certain manner in the perception of particular objects, is not the fruit of antecedent choice, nor is it choice itself, but it is by a law of our nature as sensitive beings." . . . "Ask the first man you meet, whether he can love a toad or a viper? He will answer, 'It is impossible.' Offer him an estate if he will love the ugly creature: he will feel himself insulted and will retort, 'Sir, you know it is impossible.' Tell him his inability is nothing else but the want of a will, and that he can love the creature if he pleases, he will rejoin, 'Sir, I perceive no beauty in the creature; I perceive nothing but deformity. I loathe the very sight of him; my will has nothing to do with the subject, except to shun an object in itself loathsome; my nature, or the nature of the creature, must be changed before I can love him.' The case is the same with respect to moral objects. The wicked are an abomination to the righteous, and the righteous to the wicked. There is an opposition of character; they cannot feel complacency in each other." . . . "The doctrine which some advance, that the impotency of fallen man to love God, or to repent and believe the gospel, consists wholly in the want of a will, and that they can do these things if they please, is calculated to foster an opinion that they may confide in their own future exertions; that they are not absolutely dependent on God for spiritual life; and that they may, for the present, rest secure in sin. On the contrary, the full belief of the truth that they are dead in trespasses and sins, without any sort of ability to save themselves, any more than a dead carcass has to raise itself to life, is calculated to make them despair in themselves, and so to bring them into that state of mind which usually precedes the bestowment of mercy." . . .

"The natural defect of which we speak, may very properly be called a moral defect, because it respects that in the heart which is not subject to the moral law; or, in other words, moral inability; and so is called by divines and metaphysicians, to distinguish it from that inability which will excuse the non-performance of a command where a willing mind exists, or is supposed. And when the public teachers of religion tell their hearers that their inability to comply with the gospel is moral, consisting in the want of a heart or disposition; and that their inability, instead of being their excuse, is their sin, they tell them the truth; but if from this representation they are led to believe that they can repent and believe the gospel when they please; or that these exercises of the new heart are the fruit of their own choice, they will adopt at once the principles of the Arminian system, an error of dangerous consequence to the souls of men." . . .

"If the foregoing observations are just, it will follow that holiness and sin are predicable of the *nature* of man, rather than of his *actions*; or if predicable of the latter, it is by a metonymy of the effect for the cause." . . .

"An infant, at the moment of his birth is a sinner; not because he has done sinful actions, but because his nature is corrupt; or, because he is so formed that as soon as he shall have a perception of God in any measure as he is, he will certainly turn from him with aversion, and will show that he likes not to retain God in his knowledge. If he die an hour after birth, unless his nature is changed by the sovereign grace of God, he will perish; because he cannot love God, but is at enmity against him."

The design of these extracts is to present the theory of Gov. Treadwell in his own words. The argument is too protracted to be even sketched. These sentiments, coming out as they did, with the impress of a master mind, and on a subject considered fundamentally important, produced no ordinary sensation. To many of the clergy, and others of reflecting habits, they were surprising and confounding. They struck too directly at the foundation of a distinction familiar in all the preaching of the times, to be received; and at the same time they were deduced too directly from the commonly received theory of the nature of depravity and regeneration, to be unhesitatingly rejected. The more common impression was, that there must be a fallacy in the argument; but where it lay, there was no one prepared to come forward and show. This state of the public mind could not be concealed from the author, and drew from him a second number on the subject; in which, without retracting anything, he repeated the same leading thoughts with new force of argument and illustration. This, of course, was no more satisfactory than the former; and the reference was made, by general consent, to Dr. Smalley, as the person best qualified to appear in vindication of a theory of which he, more than any other living man, might be considered the father, and which was now so powerfully assailed. But what could Dr. Smalley say in reply? That the sinfulness of mankind in their fallen state and the change in their regeneration, are seated in their nature, as distinguished from their voluntary affections, and deciding the character of those affections, he himself believed, and as a master in Israel, had for many years taught and published. How then could he deny that the inability of sinners, in their unregeneracy, to exercise holy affections, is physical; and that the change by which they are qualified to do this is also physical? He could not deny this in substance, although he said many things which none would dispute, about the difference of quality between the nature of moral agents and the nature of other things, and insisted much on the importance of keeping up the customary distinction of terms. "Without admitting a material difference," he said, "between



moral depravity and any natural impediment, the whole word of God and all his ways to men must appear involved in midnight darkness. His requiring absolute perfection of such imperfect creatures must appear shockingly unreasonable. His condemning to endless tribulation and anguish every soul of man that doeth evil, when doing evil is what no soul of man can help, would be excessively cruel; his unconditional decrees of election and reprobation, and his having mercy on whom he will have mercy, in effectual calling, arbitrary, partial, and palpably unjust." His answer accordingly was felt to be unsatisfactory, as not at all reaching the point in debate, or showing the unsoundness of the argument on the other side. Of this, Gov. Treadwell in his reply, justly complained; and though he would not conceal the pain which he felt on account of the dissatisfaction and doubt which his "Thoughts" had excited, he retracted nothing; and after such farther explanations as were designed to prevent all misconception of his meaning, concluded with the desire that the discussion might be closed. Of his design in the discussion of the subject he remarks: "It was the writer's main object to state the inability of the sinner to love and serve God, and to show that he is blame-worthy and accountable, even on the supposition that a physical as well as a moral change were necessary to enable him to do so; but whether this change, considered as an effect produced in the subject, be properly physical, except in the large sense just mentioned, is a question which he has no disposition to controvert." For the sense of the term physical, to which the reader is referred in this extract, it is necessary to revert to the commencement of a previous paragraph, made emphatic by the writer; in which he says, "that the new birth is that change of nature which is the ground of holy exercises—that this change of nature is in a general sense physical, but in a sense more appropriate it is moral—that it essentially consists in the communication of a sense or perception of moral beauty, or, in other words, of divine light and love, which before was wholly wanting."

Concerning the truth of the philosophical theory of Gov. Treadwell on this subject, it would not comport with the design of this article to express an opinion. There are those now, as there were then, who substantially adopt it; and there are others, who regard it as being essentially a scheme of fatalism. But however this may be, it was the commonly received theory of New England divines in his day. This does not imply that, even in the view of those who disapprove, the divines of that day were fatalists. It is no new thing for the practical sentiments of men to be at variance with their philosophical theory. There was no real difference either of practical sentiment or philosophical theory on this point, between Gov. Treadwell and Dr. Smalley. To a careful reader of their articles it is evident, that the only important difference is, that the former dared to call things by their right names. Admitting the truth of his philosophy, his argument is unanswerable; and it is no mean proof of his superior discernment and stern integrity, that he was not to be led into the adoption of a popular sentiment by the influence of a popular name; nor shaken from conclusions to which his own reflections had clearly conducted him, by the dissenting judgment and feelings of those, however many or excellent they were, with whom, on all important subjects, and especially on subjects pertaining to the kingdom of God, it was his joy to find himself in harmony.

The Missionary Society of Connecticut, in June, 1803, voted to "request the Trustees to prepare or procure, publish and distribute a *Summary of Christian Doctrine* for the benefit of the people in the new settlements." The preparation of the Summary was assigned by the trustees to Gov.

Treadwell, which appeared the next year. It was entitled "A Summary of Christian Doctrine and Practice;" was extended over sixty closely printed octavo pages; and for comprehensiveness of matter, beauty of arrangement, exactness of definition, clearness of illustration, richness of thought, and pertinence of scriptural proofs, it is perhaps not excelled by any thing of the kind. In great numbers, and for many years, it was scattered abroad wherever the missionaries of the Society went, and was procured and highly valued by many persons at home.

On retiring from public office in 1811, Gov. Treadwell employed a considerable part of his time in writing; and chiefly in writing on subjects pertaining to Christianity. About that time the church in Farmington adopted measures for a systematic instruction of its children and youth, in which he took a lively interest. It was probably this which suggested to him the work in which he immediately engaged, of preparing a *Catechism* for the older classes of youth. But the system of Sabbath School instruction was soon afterwards adopted, and no measures were taken for a publication of the catechism. He also, about that time, wrote a series of Theological essays in a systematical form, which are preserved and valued, but were never published.

It is exceedingly to be regretted, that a complete list of his publications, particularly of his essays in the Theological and Evangelical Magazines, cannot at this day be obtained. That he wrote others besides those noticed above, is not doubted; though we have no means of certainly distinguishing them. Partly by these, and still more by his habits of social intercourse, he acquired and deserved the reputation of a profound Theologian, as well as of a consistent and spiritually minded Christian.

What was his comparative ability or usefulness, as a Theologian, or as a magistrate and civilian, it would be difficult to decide. This is much more evident, that few men have combined in themselves in so eminent a degree, the most important qualifications for all these; and that in him they reflected on each other a lustre, and together formed an excellence of character, such as we are not often in this world to behold.

From the foregoing observations of my Reverend friend on the theological opinions and writings of Gov. Treadwell, I now turn to other particulars of his history.

In the year 1800, the Connecticut Academy of Arts and Sciences, issued a *Circular*, designed to be sent to some leading citizen of every town in the State, requesting full information relative to the geography, natural, civil, and political history, agriculture, manufactures and commerce of the State of Connecticut. These local histories were designed to be united in one body, composing a work like Sir John Sinclair's 'Statistical Account of Scotland.' The leading queries of the circular respected the history of the town, Indian reliques, geographical description of the town, waters, mines and minerals, vegetable productions, mills, agriculture, animals, manufactures, roads and bridges, houses for public worship, schools, inns, climate and diseases, remarkable events in nature, distinguished men. Each of these heads is expanded into a great number of particulars, furnishing a full syllabus of the information desired. The circular for Farmington was directed to Gov. Treadwell, and he entered into the plan with great interest and zeal, and prosecuted it with his usual industry and perseverance. He invited a meeting of the best informed men of the town, and laid the plan before them. Most of them, however, were unused to writing for publication, and but few could be induced to co-operate

efficiently in this valuable enterprise. These furnished notes, more or less extensive, on specified topics assigned to them respectively; but the task of transcribing, correcting and arranging these, together with the composition of the greater part of the original work, devolved on Gov. Treadwell; and he was among the few in the State who fully responded to the call of the Academy. His "*Statistical Account of Farmington*" was read before that Association, and, as I have heard from the best authority, was well received and highly valued; but as the publication was delayed for some time, the author withdrew the manuscript for the purpose of enlarging and amending it, and it has since been lost, having been, as is supposed, accidentally consumed by fire. The original manuscripts are, however, still in the possession of the family. The history of the Spotted Fever, a malignant disease which desolated Farmington in 1807—8, and biographical sketches of the clergymen of the town from the earliest formation of the church, were added as late as the year 1811, and are favorable specimens of this kind of writing. I have been the more particular in giving an account of this scheme for a statistical account of Connecticut, which was well commenced, but has never yet been completed, because it appears to be too good a project to be forgotten, and seems to be still practicable in a different form from that originally contemplated. I can hardly imagine a more suitable object for the Lyceums which are formed in many towns and villages of our country, than to compile for their own use a similar statistical account of their respective towns. Let the parts be allotted to a great number of the youth, each to furnish a statement, more or less copious, of the particular topic assigned to him; and, after all these are collected, let a committee, consisting of those most accustomed to writing, assume the task of digesting and arranging the whole into a regular history. Let this be preserved among the town records, to be continued by successive generations, who shall severally write the history of their own times. This would be found the easiest species of composition; and few methods can be imagined more likely, if under suitable guidance, to interest the feelings and improve the minds, of the rising generation. Some of the topics, indeed, would require discussion but once; but new ones would arise, and enough would remain that was peculiar to each generation, to furnish materials for an interesting volume. Should such a volume be added to the records of a town every twenty or thirty years, what rich materials it would furnish to the future historian of the State, and with what an honorable ambition would the youth of successive generations emulate each other in contributing their respective parts of the great design! But to return to our memoir.

In the year 1807, complaints were laid before the lieutenant governor, by the prosecuting officers of Farmington, against the driver of the mail stage from New York to Hartford *via* Litchfield, for continuing his route through the town on the Sabbath—"for prosecuting his ordinary business in transporting passengers and their baggage for hire, not being a work of necessity or charity, against the peace, and contrary to the statute in such case provided;" upon which, process was issued by his Honor, and the driver was afterwards arrested, brought before him, tried, convicted, and punished with fine and costs. On refusing to pay, he was, for a time committed to the custody of an officer, and the passage of the mail was obstructed. For this supposed offence against the laws of the United States, Gov. Treadwell and the officer were indicted by a grand jury before a Circuit Court of the United States, held in the District of Connecticut, being arrested and held to bail according to the forms of law. The trial



came on in due time, and a novel spectacle for Connecticut presented itself—of the second magistrate of the Commonwealth appearing on trial for a high misdemeanor against the laws of his country, before the supreme tribunal of the land. He prepared in writing an elaborate defence. The paper is now before me, and the introduction speaks so forcibly that conscious rectitude of purpose which an honest man may modestly claim, that I venture to transcribe it verbatim.

“ May it please your Honors :

The person who now stands arraigned before your honors, has from his youth acted in the eye of the public in important stations, and for eleven years successively has, by the free suffrages of an enlightened and virtuous people, been elected to fill the second chair of magistracy in this State. This he mentions not by way of boasting, but as affording evidence that he has, to this advanced period of life, supported a fair reputation as a man and as a citizen. Indeed, he is conscious, and his fellow citizens without exception will bear him witness, that his reputation is unsullied by crime, or the slightest suspicion of a crime, against public order and the laws of his country ; nay, more—that the most prominent trait in his character has uniformly been a strong propensity, in the various offices which he has sustained, as well as in his private capacity, to assert and maintain, according to his ability, the honor of the law. He has, indeed, ever acted under a most perfect conviction that the empire of law is the empire of freedom, and that all the civil and personal liberty which deserves the name, or is worth enjoying is, under any form of government, the result of obedience to the public will. In this assertion, the defendant has no doubt of obtaining full credit, as on a disclosure of the facts of the case now on trial, the Court, it is presumed, will be able to recognize the same trait of character as that claimed by him, visible in the transaction itself for which he stands indicted. Nor will they discover in him any *intention* but that of executing the laws of the State, upon one who was duly charged as an offender against them ; much less will they discover any intention of violating the laws of the United States. He might easily trace the origin of this prosecution, in the collision of political interests, and in the conflict of fierce passions which mark the present period ; but he deems it more important to convince the Court, that the charge against him is ungrounded, than to trace the machinations of his political enemies in their origin and progress.”

The cause excited great attention, and crowds attended the trial, which was held in the city of Hartford. His political opponents were much rejoiced, and greatly elated with hopes of seeing him humbled and disgraced ; but his able counsel defeated the prosecution at an early stage of the trial, in consequence of the mismanagement of the prosecuting officer ; a *nolle prosequi* was entered by the attorney, and the prisoner at the bar being now discharged, and therefore entitled to the respect due to so high an officer of the State, took his seat on the bench by invitation of the judge, while the deepest mortification was depicted on the faces of his adversaries.

Lieut. Gov. Treadwell having now passed the term of sixty years, was quietly advancing in his industrious and useful career of life, when the removal by death of the excellent and beloved Gov. Trumbull, devolved on him the duties of Chief Magistrate of the State. The emotions with which he awaited this event, were very different from those with which aspirants after office usually look to vacancies which open their pathway to promotion. In his letter to his daughter, dated July, 1809, he says,

"Gov. Trumbull is sick nigh unto death, if indeed he be yet alive. The public and his friends are much affected, and but few of them more than I am. Some important change may probably await me, perhaps it may be my last change. May God prepare me for every event." Much as he was conversant with public life, he had a singular dread of any new situation that would render him more conspicuous. He says of himself that "he dreaded nothing more than advancement in office. Be his office, at a given time what it might; he never desired or sought a higher grade, for the very reason that it would place him in a situation more conspicuous. When a justice of the quorum, an office which after some time was pleasant to him, he had no desire to be placed at the head of the Court, and dreaded the approach of the time when he foresaw that he should be. So when he was lieutenant governor, his seat was for the most part easy to him; but he shuddered at the thought of being, on occasion of the governor's absence, called to preside in the Assembly, and that notwithstanding he was perfectly acquainted with all the technical forms of business. Much more was this the case when he was called to the chief magistracy. But when actually appointed, he found much less difficulty in the situation than his imagination had represented to him in prospect."

Gov. Trumbull died in August, 1809, and in October following, Mr. Treadwell met the legislature at New Haven,\* and opened the session with the usual message. Notwithstanding his fearful anticipations, his appearance was calm, dignified, and conciliatory. Many members of the legislature had long been associated with him in office, and were witnesses of the numerous and important services he had rendered to the State; and a decided majority cheerfully voted to invest him with the title and prerogatives of Governor, until the succeeding election by the freemen the next spring. Although gifted neither by nature nor habit with any of the arts of a politician, yet he was known to all as one who was thoroughly acquainted with the institutions of the State, and of long tried faithfulness and ability in the discharge of public trusts. To all the qualities of an honest and upright mind, he added great experience, and a warm attachment to the institutions of the State, which he had so long helped to cherish and improve. Nor was he unsuited to this high office in personal or intellectual qualifications. His figure and countenance were commanding and venerable in no ordinary degree, and he was probably as good a scholar as any preceding governor of Connecticut. Moreover, to preside over this small State, in ordinary times, requires such peculiar qualities as he possessed, rather than those of the splendid orator or accomplished statesman. At this period, however, our national politics began to assume that critical state which resulted in a war with Great Britain; and some of the personal and political friends of Gov. Treadwell, felt apprehensive lest he should not prove fitted for such a juncture. Great as were the services he had shown himself capable of performing for the State, and much as they revered his private virtues, they still feared that, at such a period, he would not answer as a political leader. If such were the apprehensions of a few of his friends, a fiercer opposition was to be expected from his political enemies. Although hitherto greatly in the minority, they were unwearied in their efforts to gain the ascendancy. They even contrived to turn his excellencies against him, by calling his exemption from the arts of popularity, haughtiness and reserve, and his deep and fervent piety, superstition

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\* Under the old charter, previous to the time of the present constitution, the legislature of Connecticut met twice a year—in the spring at Hartford, and in the fall at New Haven.

and bigotry. By such misrepresentations, they excited the prejudices of many, especially of those of other denominations. Many of the leading Episcopalians especially, who had belonged to the same political party with himself, imbibed strong prejudices against him, under the belief that he was hostile to their form of worship. On this subject he himself remarks: "It was circulated, and to some extent believed, that he was an enemy to the Episcopal church. This, however, was asserted not only without, but against evidence. He always thought and spoke of that church in respectful terms, as truly evangelical, and as the great bulwark of the doctrines of the reformation. In its Articles he considered it Calvinistic, and in its teachers and writers, one of the greatest lights in Christendom. He did not, indeed, believe in the divine right of diocesan episcopacy, maintained by some members of that church, nor did he approve of all her ceremonial; much less did he approve of those Arminian doctrines introduced in modern times by some Episcopal divines, but viewed them as a departure from the original principles of that church. Nor can any public act of his be pointed out, which can at all invalidate the statement here given. That he was firmly established in the Calvinistic scheme of doctrines generally received by the Congregational churches in this State, he never was disposed to deny or conceal; but it was his practice to examine for himself, and a settled maxim, to call no man master upon earth with respect to opinions on religious subjects, which he held to be too momentous to be received upon trust, or without a strict and impartial examination. Of course, all who are disposed to condemn those doctrines as illiberal, and who hold that the magistrate cannot regard all denominations of Christians with an equal eye, if he has a strong attachment to any one in particular, but prefer the man who regards all denominations with like favor, because he has no attachment to any; all such would zealously oppose his election to the office of chief magistrate. Numbers, no doubt, acted against him on this ground; and it is daily becoming more and more unpopular to hold up a man for office, who professes religion, especially if he maintains the necessity and importance of experimental piety. Such is the change which, in these liberal times, is gradually working in the State of Connecticut, once remarkable for esteeming a profession of religion an indispensable requisite in a magistrate."

Even, as has been already intimated, some leading and influential men, who had a high opinion of Gov. Treadwell personally, still feared for the safety of the party, if headed by a man against whom such growing prejudices were prevailing, and began to turn their eyes upon Roger Griswold, Esq., a gentleman of acknowledged abilities and worth, also a tried servant of the public, both in the State legislature and in Congress—very popular with the ruling political party, and free from those objections which were urged against Gov. Treadwell. Hence, at the next spring election, the votes for governor were much divided. Gov. Treadwell had more than any other candidate, but lacked a few votes of a clear majority. Mr. Griswold was chosen lieutenant governor. In the want of a choice by the freemen, the duty of appointing the governor devolved on the legislature, and they gave a decided vote for Gov. Treadwell, who was accordingly appointed to the chief magistracy for the ensuing year. The elements, however, which had begun to work so unfavorably to his interests the preceding year, were still in action, and the opposite party no longer set up a candidate of their own, but threw their influence into the scale for Mr. Griswold, and consequently, at the election in 1811, he was chosen governor. Those who had before this canvass equally hated and



reviled both candidates, now, in their publications, gave Lieut. Gov. Griswold the highest encomiums, while they held up Gov. Treadwell as an object of scorn and contempt. Mr. Griswold, however, was too pure a patriot, and too sincere a friend of Mr. Treadwell, to be pleased with such measures; and, although he did not deem it proper to decline the office to which he was elected, yet he demeaned himself with so much moderation and propriety, and manifested so delicate a regard for the feelings of Gov. Treadwell, that their mutual respect and friendship were not diminished, but rather grew stronger during the administration of Gov. Griswold, which was terminated by his death, within two years after his first election. This gentleman deservedly stood high in the respect and affection of the people of Connecticut, having long served them with faithfulness and ability as a representative in Congress. As a lawyer he enjoyed a high degree of respect and regard from the profession; though, not being a professor of religion, he did not command the confidence of the religious part of the community so fully as Gov. Treadwell.

The usual imposing procession on election day at Hartford, (which under the old regimen was more formal than at present,) presented a spectacle never before witnessed in the state of Connecticut, of its chief magistrate superseded and disgraced. It was the concluding scene of the age of "Steady Habits," a term which denoted a constant re-election to office of those who had once gained the confidence of the freemen by tried services. Gov. Treadwell was also the last of the puritan governors of Connecticut, in whom the character of deep and fervent piety, no less than judicial experience and wisdom, was considered an essential requisite for the office of chief magistrate; and the State was now to witness, for the first time, in the gubernatorial chair, a man who, although of the most respectable character, was not a professor of religion. From the earliest settlement of Connecticut, although the elections of all the State officers was annual, yet it had been the almost uniform practice of the freemen to continue a man long in office by successive re-elections; so that, while the frame of government seemed to render it liable to great and constant fluctuations in the holders of public offices, yet in fact the "steady habits" of the people secured to these appointments an unusual measure of stability. As this system extended not only to the chief magistrate but also to the members of the Council, the latter was composed chiefly of men who had been elevated to that rank after a long and successful probation in the lower house. From this body, with which he had been so long associated, Gov. Treadwell parted with much emotion, as from the companions and tried friends of his best days. Both houses united in strong testimonies of regard, and appointed a joint committee to tender him their affectionate respects, and to accompany him to his own home.

After having been a representative to the general assembly from his native town nine years, a member of the council twenty-four years, for eleven of which he held the place of lieutenant governor, and one and a half years governor; having, in the mean time, been twenty-six years judge of the Court of Probate, three years judge of the County Court, twenty years a judge in the Supreme Court of Errors, and nineteen years one of the corporation of Yale College; and having sustained numerous other and important relations to the State, as one of the board of overseers of the State prison, and one of the managers of the school fund; he now found himself suddenly stripped of every civil office, and after so industrious and useful a life devoted to the public service, he experienced the reward for which republics have long been proverbial. The words which

Thomson applies to a patriot of another age, had too literal an application to our venerable friend :

Like Cato firm, like Aristides just,  
Like rigid Cincinnatus nobly poor.

After all these varied and laborious services, performed for the Commonwealth through a period of thirty-five years, he returned to private life without any increase of his property ; and this, although adequate to his expenses when a young man, was wholly inadequate to meet the claims now made upon him. The emoluments he received from all his offices were so small, as to require the constant addition of all his private income derived from his paternal inheritance, to maintain his family even in a style, considering their rank, uncommonly plain and frugal. He had also at this period incurred heavy pecuniary liabilities in aid of his sons, who were unsuccessful in business, which put in jeopardy the slender remnant of his fortune, and conspired with other causes rapidly to dissipate it, and finally to reduce him to poverty. To be suddenly stripped of employments which had so fully engrossed his attention for a long period, and to be left without an object, was of itself a powerful shock ; but this was but one among many trials, which now began to close in upon him, some of the most bitter of which can never be exposed to the public eye. Seldom has the truth been so fully exemplified, that "woes cluster—they love a train."

Unambitious of distinction, he would have been glad to resume almost any of those subordinate employments which had successively occupied him ; especially the office of judge of probate, (which was always his favorite,) but this he had resigned on being appointed governor, deeming it incompatible with the high and responsible duties of that office ; and this, as well as the other offices he held, had now passed into other hands, and were beyond his reach. He did not even refuse the token of respect offered him by his townsmen, who elected him their *representative to the legislature* ; and after thirty years' absence from the lower house of the assembly, he returned to it, and served for several sessions in the comparatively humble but useful capacity of delegate from the town of Farmington. Also, in 1818, he was appointed by the same electors, in conjunction with his respected fellow citizen, Hon. Timothy Pitkin, member of the *Convention* assembled to form the present Constitution of Connecticut. This appointment gave great pleasure to his old friends throughout the State, several of whom addressed him letters on the occasion. One of these, now before me, was from the venerable historian of Connecticut, the late Dr. Trumbull, and evinces that deep regard for the preservation of the liberties and institutions of the State, which, at the age of nearly four score years and ten, still animated this excellent divine and pure patriot. This was the last occasion in which Gov. Treadwell appeared in the councils of the State, in which he had served, as we have seen, in very various capacities, with slight intermissions, for more than forty years.

After his retirement from the chief magistracy, he allotted most of his time, except the short intervals devoted to the public service, to what had always constituted his chief delight, namely, reading and writing on abstruse subjects of Theology, and practising the various offices of Christian duty and benevolence. He commenced, and advanced towards the completion of a volume of "Theological Essays," and issued proposals for publishing it by subscription ; but the depressed state of the country on account of the war that was but just closed, prevented his receiving the encouragement necessary to warrant the expense, and the publication was

abandoned. A partial perusal of the manuscripts "has been sufficient to assure me, that the work would have been esteemed by the religious public one of standard value.

On the formation of the *American Board of Commissioners for Foreign Missions*, in 1810, Gov. Treadwell was appointed President, and was afterwards reappointed to the same office annually until his death. The conversion of the world was an object suited above all others to his enlarged spirit of benevolence.

The life of this excellent man was now drawing near to a close. In a letter which I had the pleasure to receive from him in November, 1822, he says, "I have nearly accomplished the journey of life; and although it has been, through the care of a kind Providence, for the most part smooth and tranquil, yet I am not a stranger to adversity, and I can say from experience, that the events of my life, prosperous or adverse, viewed as unconnected with a future world, are vanity and vexation of spirit, and there is no profit under the sun. It is more than time for me to undress for the grave, the house appointed for all the living, and to dress for immortality, and with increased ardor to press into the kingdom of God, that if it be possible I may attain unto the resurrection of the dead." He was now straitened in the means of support, and pressed with still sorer trials. To a near friend he writes thus: "We have seen many days of comfort, and much tribulation. God sets one over against the other, that we should find nothing after him. The prospect is that my sun will set in a cloud; my burden is bound with cords upon me so that I cannot break them; I cannot turn to the right hand or to the left." Notwithstanding the momentary despondency which this language indicates, he still was habitually serene, and proved that "to the upright there ariseth light in darkness." His customary expressions, in his letters written at this period, are more like the following. "It is best we should see little or nothing before us except those events which all must experience; we may be sure these will call into exercise our faith and our patience. There is much reason to believe that an afflicted state in our passage through life is best for most of us. That condition which will not only try but refine us, and best fit us for the future world, we should prefer; and as we are poor judges what that condition should be, we ought calmly to submit to God's direction." He died on the 18th of August, 1823, aged seventy-eight years. "His closing scene," says Dr. Porter in his funeral sermon, "was eminently peaceful. For several of the last years it was apparent to his intimate acquaintances, that he was ripening for the state of glory. His leisure hours, of which he had many, were almost entirely devoted to spiritual contemplations and exercises, and the interchange of kind affections. He had but little relish for any reading except the Scriptures; and his partiality for the New Testament, and in the original Greek, was retained to the last. His impressions of divine truth became apparently more deep; his Christian sympathies more tender; and his general character adorned with a more soft and engaging lustre. This was particularly manifest in his last sickness. Seized with a distressing malady about a week before his departure, when his constitution was remarkably unimpaired for his years, he anticipated a painful death. But his confidence in God was unshaken; his serenity of mind was undisturbed; and even his cheerfulness was scarcely abated to the last; and though frequently his bodily pain was great, a by-stander would scarcely suspect it, either from his appearance or his conversation. Of his hope you may learn from the single expression, 'had I not another righteousness than my own, I must fall;' and of his



prevalent state of feeling from this, 'I hope I can say, the will of the Lord be done,' and after a short pause, 'I think I *can* say, from the bottom of my heart, the will of the Lord *be* done.' God was his refuge; the will of God was the consolation, the rest, the end of his life; and the same will was the centre to which his thoughts and feelings inclined in death."

The character of Gov. Treadwell is so clearly seen in the history of his life already recited, that a brief summary of his leading attributes is all that need be added. He was a Christian, and led the life of a Christian; and seldom have we seen any man whose religion exercised so powerful and constant a sway over the heart and life. So truly did his daily life and conversation reflect the image of his faith, that it is difficult to form any opinion of what he was by nature, either in intellect or disposition. If, as some have imagined, (but with a very partial view of his character,) he was, *by nature*, cold and selfish, he had certainly, *by grace*, a tender heart, and the most enlarged benevolence. These qualities were manifested first towards the world of mankind, imparting great fervor to his prayers for the conversion of the world, and animating his incessant labors for that object; and secondly towards every creature susceptible of happiness, not excepting even the lower animals. As long as he possessed the means, his charities flowed in a continual stream. Though valuing happiness in every form, yet it was the welfare of the souls of men that occupied the largest share of his benevolence, in proportion as he placed the interests of eternity above those of time. He possessed also the humility of the gospel; and if he ever appeared to any one haughty or distant, a nearer insight into his character would have shown, that such an apparent demeanor was the result of his perfect freedom from all the arts of dissimulation.

From the same holy fountain he imbibed the *sacred love of truth*. Never was the all pervading influence of this principle seen more clearly than in the character under review. Not only could it be said of him, "His lips still speak the things they mean," but to every species of guile, in the small or the great, his heart was a perfect stranger. How much soever, under the peculiar circumstances, he might have desired to continue in office, those who knew him best can best imagine, with what abhorrence he would have shrunk from the employment in his favor of the least arts of acquiring popularity, or of any political chicanery. Contemplating all things through the pure medium of truth, he was of course honest, just, sincere. Nor did these qualities affect his words and external actions alone; they reached and swayed his inmost thoughts. However we may dissent from some of his conclusions in metaphysical theology, his writings still leave on every mind the impression that he was an honest reasoner, and that, even in controversy, he had simply in mind to learn, What is truth? Indeed, if we diligently review his most abstruse speculations, we shall find his reasonings, for the most part, sound and logical, and his conclusions fairly drawn from his premises. To the premises, therefore, we shall impute any errors we may discover, and not to the reasonings built on them. The habit of inquiry after the truth in the subtleties of metaphysical theology, might be supposed to impair the interest he would feel in its simpler exhibitions; but so far is this from the fact, that the plainest and most unadorned preaching frequently affected him to tears.

As the sanctuary was his delight, so the offices of the sanctuary were, among all with which he was invested, those which he held in highest honor. Concerning the office of *deacon*, which he bore many years, and which title his political adversaries had prefixed to his name as a mark of contempt, he remarks, that "happy would he have been if he could have

honored the office as much as that honored him ;" and, when governor of the State, he felt it no descent from his station, to bear the sacramental cup to the humblest disciple.

Those who have not estimated the intellectual powers or attainments of Governor Treadwell so highly as we think they deserve, still accord to him the praise of unusual *soundness of judgment*. But it has not always been sufficiently considered, that a sound judgment is a quality of the heart as well as of the understanding ; that it implies not only intellectual capacity to discern the truth, but unwavering integrity to follow it, and an entire exemption from every quality such as prejudice, passion, or enthusiasm, which can sway or enfeeble the decisions of the intellect. It contributed, perhaps, to the perfection of this attribute in the subject of this memoir, that his intellect was greatly predominant over his imagination. Some deficiency of this power, indeed, appears in the analysis of his character. He had but a moderate perception of the beautiful, either in nature or art. Although neat in his apparel and studious of propriety, he had little taste for what was purely ornamental, a quality in which he further resembled our puritan ancestors. It was, perhaps, the lack of such auxiliaries to the intellect as imagination and fancy, invention and wit, which rendered him, from early life, so distrustful of his powers of ever becoming a public speaker ; and this want of confidence in himself at length became habitual, and he remarks in his autobiography, that by these uncomfortable sensations, his faculties were in a manner bound up, and at times, so great was his mortification, "he even contemplated giving up his public employments, and retiring to the shades of private life."

Seldom has any man enjoyed through a long life so many tokens of the respect and affection of his neighbors and townsmen.

If we now retire with our venerated friend into the bosom of his family, we shall experience none of that disappointment which, as Doctor Johnson observes, often attends the transition from the public life of distinguished men to the privacies of domestic retirement. If in the various public spheres in which Governor Treadwell acted, religion was always in the ascendant, still more fervidly did the fire of devotion burn on the family altar ; and, in all his letters written to his children at different times for a period of thirty years, religion—its supreme obligations, its blessings, promises, hopes, and consolations—was ever uppermost, whatever else might have been the accidental theme. He had seven children, two sons and five daughters. Of these only one now survives.\* While the spirit which he ever exhibited in his family was all that could be expected or desired of the tenderest husband and most affectionate father, he is thought to have erred, especially in the most busy periods of his life, when his children were advancing from infancy to manhood, in holding with them too little personal intercourse, an error which has often characterized men of intense devotion to business or study. Having no sympathies with the amusements of children and youth, but rather regarding the time spent in them as wasted and lost ; and being much absent from home, and too much occupied with his books when in the family circle, to render himself a companion to his children, he had little intercourse with his sons except to reprove them when they needed correction, and he thus inspired them with a dread of his presence and conversation. The habitual distance and severity, which many of our puritan fathers maintained in their intercourse

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\* Mrs. Norton, the mother of John T. Norton, Esq., who now resides on the site formerly occupied by the family mansion of his grandfather.

with their families, however favorable it might have been to the cultivation of filial fear and reverence, was less productive of filial love and confidence, than the more familiar relation between father and son, which characterizes the domestic manners of the present day. Nothing indeed could exceed the earnestness with which this good man pressed upon his children the importance of personal piety. Even when his sons had left the paternal roof, and become, themselves, heads of families, while he aided them in their business beyond his means, yet little of his advice respected the acquisition of property, or advancement in the world; but his letters were filled with the most earnest exhortations to make their house a house of prayer, and to train up their children for heaven. In like manner, the early choice which his daughters made of "the better part," afforded him more heart-felt delight, than the most splendid family alliances would have done; and the remarkable triumph which one of them (Mrs. Jerome\*) achieved over death, and the foretaste of heaven which she enjoyed, not only reconciled him to the loss, in early life, of a lovely daughter, but raised his soul to higher extacies than he would have gained from all the kingdoms of the world, and the glory of them.

To conclude, we have before us in the character of Gov. Treadwell an example seldom seen in colors equally vivid, of the power of the Christian religion, when its dominion over the heart and life is supreme, to exalt the understanding, to expand and ennoble the affections, to inspire the love of truth and justice, and to impart serenity to the mind under the severest trials, both in life and in death.

"Certainly," (says Lord Bacon,) "virtue is like precious odors, most fragrant when they are incensed, or crushed; for prosperity doth but discover vice, and adversity doth but discover virtue."

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## LAWS AND LAWYERS,

### JEWISH, ROMAN, ENGLISH AND AMERICAN.

[By Hon. WILLIAM D. WILLIAMSON, of Bangor, Me.]

Continued from p. 52.

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## AMERICAN LAWS.

AMERICAN Laws and Lawyers are subjects, which in a peculiar manner partake of a free and enlightened spirit. The voice of demand called them into service, and usefulness has won them popular favor. Among all people, and in all ages, men have been found, both of liberal and arbitrary sentiments; to the former of whom our country has always offered an inviting and desirable abode. Here, equality has found an asylum unknown in the old world, and here, in the present confederation of States, were established settlements, governments and laws, undertaken upon an unprecedented plan of free choice and universal good. If the projectors and immigrants at any time disagreed about measures, political wisdom was drawn from the Scriptures and other histories; the condition and exigencies of the planters were maturely considered; and such constitutional and legal ordinances were framed, as promised the best security and the most happiness to the greatest number. The Anglo-Americans would

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\* See an interesting and affecting narrative of the triumphant death of Mrs. Lucy Jerome, wife of Rev. Amasa Jerome, of New Hartford, Ct., prepared by Rev. Mr. Washburn, and inserted in the Connecticut Evangelical Magazine, for 1805.



never be the servile copyists of any people. A juster estimate and better knowledge of their rights, they would entertain at all times; and superstructures peculiarly their own they would form, uninfluenced by any foreign politics. Simplicity, not artifice—good, not grandeur—were ever conspicuous in their motives, and steadily pursued in their enterprises.

But much as the Scriptures were consulted and revered by the American planters, they at once perceived that the Jewish system of administration would not suit their condition and purposes, and could not be adopted. Realities had taken the place of rituals sixteen centuries before, and the good people's reason would not allow them to think of government Theocratical, of a priesthood divinely prescribed, of prophets inspired, or of providences miraculous. What to them was politically so valuable in the holy oracles, was the spirit of wisdom which they breathed; teaching how much the evils both of anarchy and monarchy were offensive to the Infinite mind, and how much the safest guidance the Divine word afforded in all cases of doubt and difficulty. Pious principles and practice, rather than political project, were the doctrines espoused by the early adventurers.

The Romans, in the times of the Republic, entertained many good notions of their rights and of the elective franchise; and the cabinets of their political temple were richly replenished with manuals and maxims of mature reason. In business affairs, they would have been eminently fit for practical life, had they not been tainted by the polytheism of that idolatrous nation, so corrupting both to politics and morals. Suppose they could lay claim to reason and virtue, as twin deities of theirs, surely in nothing more than in all matters of religion, did every goddess of theirs fail them. Nor was the policy of the Romans worthy to be copied, in classifying their citizens, in managing their elections, in making laws or trying causes.

The Colonists found more in the British government to adopt, and yet much to repudiate. Proceeding themselves from the middle grade of people in that nation, they felt the strongest attachment to every principle which presented freedom and equality in their true character. But monarchy, nobility, hierarchy on the one hand, and mean-spirited servility on the other, they treated with an obloquy to be expected from intelligent and independent minds. Awake to facts no longer to be concealed, they perceived before and after they emigrated, that the greatest part of the English community, from "the sovereign defender of the faith," through all the orders of his priest-ridden subjects, was catholic; that when the papal yoke of supremacy was broken, the nation of religionists changed their master and their name rather than their character; and that no branch of such a government could, without modification, be adopted by free-spirited colonists. Bound though they were, to the people they had left, by a common origin, a common language, and a thousand other ties, which neither the width of an ocean nor any final farewells could dissolve, they resolved only to consult the history of the *Jewish*, the *Gentile*, and even the *Catholic* governments, for the several helps they might afford, and hence to frame and finish constitutional systems of their own, filled with principles more truly Christian, and with rights more securely guarded.

Our American institutions have risen from pillars laid in the midst of toil and danger, and have been sustained by no small sacrifice of suffering and blood. Next to nothing of our history rests in conjecture; it is all probably better known than that of any other nation upon earth; and it is interesting to consider for a few moments, what has been the category of rights which Americans have so uniformly espoused, and, in the sequel, so successfully sustained. They are principally *eight fold*.

The first was a free *Religion*, in its simplicity and truth—to be enjoyed unmolested in sentiment, faith and worship. It was a period when Christianity sighed for relief or enlargement; and when dissenting denominations were disposed to countenance religious toleration to an extent deemed by them consistent with public and individual good. This doctrine, though novel, presented a captivating aspect at first, and, had the minds and consciences of the Colonists been sufficiently enlightened and liberalized, the dissensions of *Catholics*, *Episcopalians*, *Puritans*, *Quakers* and *Baptists*, witnessed in after times, would

not have taken place; the league of church and state would never have existed in this country; and laws would have found no place in the statute book for the supposed support of that holy religion, which was itself their main supporter.

Another invaluable right, was a *Representative Republican* government, in which was involved the free exercise of the *elective* franchise. To be a hereditary ruler or lawgiver, was always considered by the colonial adventurers altogether absurd; and on the contrary, enthusiastic as they were for the enjoyment of unrestricted rights, they became satisfied, after a few experiments, that a pure democracy was not to be desired. The country was extensive, the inhabitants sparse, the natives always jealous and often hostile, absence from home and travelling, inconvenient and dangerous—all which convinced them that a Representative Republic comported most directly and entirely with their circumstances and sentiments. Yet, unaided by sagacious Solons, unable to find models to their full liking, and at the same time perplexed or controlled by foreign interference, they settled upon administrations which exhibited some features and shades of characteristic difference. All had a legislative branch, *elective* immediately by the people, who gave their votes in their respective towns or counties; while they received distinguishing names and characters as they partook more or less of a *democratic*, *proprietary* or *royal* attribute of power, or form. In the first of the three, so universally desired, all the officers and legislators were freely chosen by the people, and formed a *representative democracy*; in the second, more or less of political power was claimed by the *charter-proprietaries*; and the third embraced those colonies in which the executive officers and legislative council were appointed, and the statute laws ratified by the *crown*. The last of the three, deemed the strong hold of prerogative power, proved to be an unceasing occasion of political warfare between the colonists and their sovereign; so jealous always were the people of any infringement on their rights; and erroneous in equal degree, was the policy which strove to establish arbitrary rule.

A third, was the *right to laws* of their own enactment or choice, uncontrolled and unaffected by foreign dictation. As the Romans called their laws a "body of civil rights," the colonies considered their codes of legislative ordinances, severally a "*body of liberties*." They believed that the religion of law, was love to God and man; its doctrine, equal and pure justice; and its philosophy, public and private good; and that its provisions should be simple, plain and concise, equally applicable to all orders and ranks in the community.

A fourth right, was a *fee-simple* in all their real estate, free of quit-rents, entailments, and every other burden and condition. This being one which the colonists resolved always to possess and never to yield, involved them often in bitter disputes with prerogative and proprietary claimants, never to be terminated, till it absorbed or abolished all other tenures.

*Trial by Jury* was a fifth right, esteemed from the first, the palladium of popular and equal justice, and the surest safeguard of every interest in social life. No other law or usage was ever so immediately and fully transcribed from the English to the American tribunals in all the colonies. It had a direct effect in practice, to introduce the established rules of evidence; to refer the law, in all trials, to the Court, and the fact to the jury; and to originate a similitude of jurisprudence in each country. This right has universally extended to the whole people, except those actually in the military and naval service, who are necessarily subject to martial law. In proof of the people's supreme attachment to this immunity, witness the public indignation which burst forth, when a few trials were once ordered from this country by Parliament, into the courts of the kingdom.

A sixth, the pillar of light amidst the great constellation, was the right of *common school education*. By various facts, the colonists were convinced that the interests of religion and liberty would flourish only in regions of knowledge. This right to education was one with which no foreign dominant spirit could have any pretence\* to intermeddle; and if its fruits have not been heretofore

\* Sir W. Berkley, royal governor of Virginia from 1662 to 1675 said, "I thank God there are no free schools and no printing, and I hope we shall not have, these 100 years; for learning has brought disobe-

enjoyed co-extensively with the whole community, the causes have been imputed principally to the scattered and indigent condition of the people, and the want of suitable instructors and books, rather than the least abatement of honest zeal in its favor.

The seventh right was that of a *voluntary taxation*, and *sole control of the public funds*. The colonists believed the products of their enterprise and labor to be their own. To a coercive revenue, exacted either by direct assessment, by monopolies in trade, or by quit-rents, they supposed none but slaves would submit to, so long as unrepresented; and a particle willingly surrendered to a sovereign or even a proprietary, they argued justly, put at hazard one's whole substance. The contest about this doctrine, between privilege and prerogative, which, being always bitter and ultimately bloody, was only closed by the attainment of Independence.

The eighth, was an unrestricted right to keep *fire arms*, for use in both offensive and defensive war, be their foes foreign or savage. If these were disallowed to the common people of England and other European governments, the colonists believed they could nowhere be so safely intrusted as in the hands of patriot-freemen; their own neighbors, embodied into a well-regulated militia; they having at stake all that is dear in life to be defended.

To this octuple summary of rights, each of which is a sufficient subject for a volume of commentaries, the patriots of independence and antecedent wars, set their seal in blood. It was surely great in valor, to cut their way through all opposition, to the temple of privileges; still greater in wisdom to guard it sufficiently by laws. These are the life-guards of every free people, as principles are the lights and shades that give them character. To have a thorough and scientific knowledge of a nation's laws, their rise and progress must be traced from their origin; their sources, tributaries, and current, known and noted:—A work, it is true, of laborious research and expansive interest; but how otherwise can their mutations and improvements become familiar? In a free government like ours, law is the declared will of the people, who retain every right not expressly yielded for the sake of mutual safety. It is not with us as in despotic countries, where charters and equal laws are wire-drawn as privileges from a dominant dynasty, who claims to be the sovereign freeholder and absolute potentate of his dominions. Our history has, probably more than any other, registered the chronicles of public transactions, preserved records of laws, and interleaved portraits of distinguished characters. Yes, and its burning lamps are indispensable to guide the oracle of legal learning—the professed counsellor of his fellow men, as he pushes his investigations into the recesses of his vocation. Law is but the letter; the spirit of Christianity gives it life, and history draws its lineage and character. A mind richly replenished with a knowledge of past events and biographical facts is the orator's treasury, from which he may enrich and adorn his eloquence, and effectually stereotype his fame. And how can a lawyer distinguish himself at the bar, if unacquainted with the history of his own country's constitutions and laws, usages and politics?

But is to be regretted that gentlemen of the American bar are supposed to be more thoroughly versed in the history of other countries than in that of their own. They seek precious pearls mostly abroad, when they have better at home. Possibly England and France, or even Greece and Rome, full as they are of erroneous politics, may occupy a wider sphere in the researches of young Americans than their own country, though abounding with measures and merits of most peculiar interest. Just as our scholars, a century ago, left the study of their own excellent vernacular, to delve principally in the mines of the dead languages. In fact how much better do most of our classic students in their course, become acquainted with the Bible and its God, than with the mythology of heathen deities? Happily an age is passing, in which Americans are taking thought for themselves. The experience of the past yields its contributions to the improvement of the present and the future. Our history is full of principles which inculcate the sentiments of manly independence; and exhibit examples



of wisdom and valor, of patriotism and statesmanship, highly inspiring to all who would achieve to themselves, or preserve a rational enjoyment of their rights. If our political systems, allowed by foreign politicians to appear wise in theory, are nevertheless treated by them with derision, as being unable to stand, when potent parties, so common in free governments, shall rise and contend;—these harbingers have thus far proved to be false prophets, time and trial giving daily strength and stability to our most important institutions.

Laws in themselves, the sinews and arteries of a government, exhibit a people's principles, and discover their policy and character. Among the Jews the laws were *divine*; among the Romans, *ordinant*; among the English, *statutory*, or *immemorial* usage, that is, legislative, executive, canon, or common. Our American codes fall under two classes, namely, our *STATUTES*, being the acts of our different Legislatures, and our *COMMON LAW*, consisting of settled maxims, established rules, and universal usages, either original or adopted. A just perception of our codes, so formed, must be acquired by historically tracing, from the first, the systems and changes of civil administration, in those *thirteen States*, which originally united in a federative independence; the other *thirteen*, since established, having constructed such political constitutions "of a republican form" in manner guaranteed by Congress, as they have severally preferred. Differ as they apparently may, in some particulars, the dissimilitude is slight, consisting merely in some minor provisions. Every one has a Governor, Senate,\* or Senatorial Council, and House of Representatives; a judiciary and military department; all under a frame of government, a Constitution, ratified by the people in their primary assemblies, somewhat as the Romans made their laws.

It is well known, that the *first thirteen of the United States*, were primarily and principally settled by emigrants from England. The King, by a single original charter, April 10th, 1606, created both the Plymouth and London Companies, denominated North and South Virginia, and granted them a zone of territory eleven degrees in width, from the Atlantic to the Pacific. By another or second charter, May 23, 1609, he enlarged the former grant three degrees on each side, and established its limits by and between the 31st and 48th parallels of northern latitude [the region of the subsequent American republic]; and at the same time bisecting the whole at the 40th degree, appointed to the London Company, the southern moiety, by the name of *Virginia*; and the other formed New England. About two years previously, a permanent settlement was effected by that Company at Jamestown; and because it was the first colony planted on the north-western shores of the Atlantic, it has been plumed, 'the ancient dominion.'

Under the first of the two charters, the frame-work of government, as might be expected, partook largely of the royal prerogative. It provided two Councils, supreme and subordinate, each of thirteen members, one to be resident in England, and the other in the colony; and reserved to the crown the power of naming the whole twenty-six; of giving all laws to the colonists, and vacating at pleasure every sale of lands in fee-simple, made without the King's leave. This administration utterly failed. The colonists had, neither in exercise or assurance, the enjoyment of their civil and religious rights, as anticipated. The Company perceived that their interests, both territorial and commercial, gave small promise of advancement; and the King himself, at last, opened his eyes to the fallacy of promoting colonial settlements by any displays of prerogative. Therefore he granted a second charter—the one last above-mentioned. This transferred the powers of the crown to the Supreme Council of the corporation, and authorized its members to appoint officers, make laws, and fill vacancies. As the executive and judicial powers in the colony were now committed solely to the Governor and Deputy Governor, they associated to themselves six worthy men to advise and assist them in the discharge of their public trust, and endeavored to please the people, and especially to satisfy their employers. But subjection to the servile agents of a foreign aristocracy, wholly unac-

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\* Except Rhode Island, which is now engaged in forming a Constitution.

quainted with the condition, interests, and wants of the colonists, presently became so exceedingly irksome to them, that the crown was induced, May 12, 1612, to grant a third charter, by which the powers of the Council were transferred to the corporation at large.

All the members, as co-equals, had now a right to vote on every question before them; and the democratic principle enjoyed, they soon incorporated into the administration of the colony. For when they had chosen a Governor and a plantation-Council, they gave him orders to convoke a General Assembly of the people, and consult with them upon public affairs. The time appointed for the first meeting, was in June, 1619; when the colonists, instead of going personally to the Assembly, sent twenty-two *Burgesses*, their representatives, being two from each settlement. The act and the year have thus been rendered memorable; that being the first body of elected legislative delegates in this country. Originating in good sense and the expediency of the case, it became a precedent eagerly and universally espoused in other colonies, exhibiting a maturity of wisdom, union, and intelligence, remarkable for so youthful a community. Within the short period of twelve years, a people of only seven hundred souls, became ripe for a republican representative form of government; practically proving it to be the best guaranty of their other public and private rights. For several years the Burgesses sat with the Governor and Council in the same room; and if united, they could by their number, like the Roman tribunes, veto any proceedings of the Assembly.

But still language is hardly able to exaggerate the various sacrifices made by the early Virginians, to sustain a colony upon free principles. It was their lot to try, by practical experiment, very different schemes of government; to have the pains and merits of leading the way in laying the first pillars of an empire; and to meet sufferings great in degree and various in kind at the same time. The year 1622 was indelibly marked by a savage massacre; yet wisely thoughtful of the public good, the colonists about that time established inferior tribunals, the origin of County Courts, and gave fresh sanctions to trials by Jury. In 1624, the charter of the London Company was assailed by a *quo warranto* and vacated; and the government of the colony seized by the crown. At the same time, her affairs were scrutinized by a severe committee; before whom the Burgesses defended her interests with remarkable ability. The laws of this period, are the oldest found in the colonial records. One was virtually a *Bill of Rights*; framed to define the powers of rulers and legislators, and to guard the people's immunities in relation to taxation and other public burdens. Of such force was this early and exemplary act of wisdom in Virginia, as to embolden others in a similar avowal of their rights, and give earnest of her own future distinction in the cause of independent freedom.

By the prerogative administration instituted, a Governor, a Council of eleven members, and a Secretary, were appointed and removable by the King according to his pleasure, and the election of Burgesses was continued, rather however by sufferance than by his express allowance. A charter was earnestly desired and afterwards repeatedly requested, but could never be obtained. Till Virginia became an independent State, her administration was always subject to the dictates of royal instructions, often despotic, and unceasingly the occasion of complaint. At intervals the prerogative was relaxed or modified; especially in 1639, when the storms of civil war were lowering in the realm, there were given to the wishes of the Virginians, a provincial legislature, a regular administration of justice, a government of laws; and under the Protectorate, the Assembly elected the Governor, and a qualified democracy prevailed. The interval was a season of light to Virginia.

But within one year after the restoration of Charles II. in 1660, he assumed the direction of colonial affairs, by instructions, like his father's, to the Governor; and the laws of England, previously used by the colonists or adapted to their condition, were, according to requirement, expressly adopted by act of Assembly. This was, however, found to be an unwise procedure, being followed by the triumphs of an intolerant religious spirit, in the legislative establishment of the church of England. The measure was big with mistake; for if the colonists were mainly Episcopalians, the act was in derogation of a free religion, and a

bar to the induction of non-conformist ministers; men who were, in their generation, the flaming lamps of liberty in church and state; men, too, by whose labors the purest piety was inculcated, and early education promoted. There had been, for more than thirty years, some intolerant laws against sectaries; now churches were ordered to be built, glebes laid out, and clergymen of Episcopal ordination put in place by the Governor; and in accordance with the act of conformity in the realm, no other minister was allowed to preach, on pain of suspension or banishment. Inconsistent as the law truly was, with one of the greatest rights of freemen, it was not wholly expunged from the statute book of Virginia, while she was a province.

If this policy of the colonists had in its course any thing of intent to conciliate the favor of the crown, it met the fate of all time-serving concessions; and they shortly found that their cup of afflictions was not yet full. For in 1673, startling as the fact was, the inconsiderate King gave to two of his noblemen, "all the dominion of land and water called Virginia," for the full term of thirty-one years. A rebellion followed, in which Nathaniel Bacon greatly figured; and after it was suppressed, in 1677, the lives of twenty-five chronicled martyrs of liberty were sacrificed at the shrine of vindictive power, under the mandates of the King's Governor,—a fate which their leader only escaped by a natural death in 1676.

The rupture was not without special disasters to the political privileges and interests of the province. It furnished new reasons for withholding a charter, and rendered the people more dependent on the crown. Legislative Assemblies were allowed to meet only once in two years; all direct taxes were ordered to be laid upon the polls; the public revenue was often squandered or misapplied, and every aristocratic feature of government again stood out in bold relief. The freedom of speech was restrained; a poor printer being arraigned, merely for publishing the laws without license.

At all times was the prerogative so severe, that Virginia was not affected by the accession of James II. in 1685, nor benefited by the revolution in 1691, which placed William and Mary on the throne. The governor, lieutenant-governor, council, admiral, treasurer, chancellor, and bishop or ordinary, continued to be the King's functionaries; and likewise the appointment of judges, sheriffs, county commissioners, and local magistrates, were directly or indirectly controlled by his influence; and all laws made were subject first to the Governor's approval or negative, and afterwards to the veto of the King. A system of government, however, became more settled. The people always had their house of Burgesses; the legislature in 1712,\* divided the province into forty-nine parishes, and appointed salaries for the several ministers; and the province, while such, enjoyed prosperity, and felt, for half a century, all the quietude consistent with the people's impatience of foreign restraints in the exercise of their rights. In 1765, the house of Burgesses were among the first and boldest to resist the claims of British taxation; and being dissolved in 1773 by Lord Dunmore, the royal governor, they immediately met in convention, and sent delegates to the first continental Congress.

The Constitution of Virginia, originally adopted July 5, 1776, and revised in 1830, provides a senate of 32 members, elected quadrennially, and a house of 134 burgesses or delegates, chosen annually by counties and cities; the State being divided into an hundred counties or more,—not into townships. A Governor and an assistant privy Council formerly of eight, now three members, are elected for three years, by joint ballot of the two houses; the Governor ineligible for the next immediate election. In every State, except Virginia, New Jersey, Maryland, and North and South Carolina, the people vote directly for their Governor at the polls.

The laws of Virginia, in particular her provincial statutes, bear a strong resemblance to those of the British; no other colony having perhaps drawn more copiously from the acts of parliament. Some of her statutory ordinances of 1624 have been preserved; and in 1661, her legislature adopted so many

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\* Hist. Virginia, [Beverly] 1585-1700; John Smith's Hist. of Virginia, 1626; Wm. Keith's Hist. Virginia; also *Burke's Hist.* [Girarden continued] 4 vols.



English laws, that they formed, in conjunction with their own previous enactments, a good body of statute-law. In 1779, the whole was revised, having been for two years in the hands of an able committee\* for the purpose. In their plan of revisal they say: "The common law of England, anterior to the date of the oldest statutes extant, was made the basis of the work—not reduced to a text, but left to be collected from the usual monuments of it." "Necessary alterations in that, and so much of the whole body of British statutes, and acts of assembly as were thought proper to be retained, were digested into *one hundred and twenty-six new acts*; in which simplicity of style was aimed at, as far as was safe." "There were now introduced the laws,—forbidding the future importation of slaves;—converting estates tail into fees-simple;—annulling the rights of primogeniture;—establishing schools for general education;—and confirming the freedom of religious opinions."

The next plantation was in *Massachusetts*, begun at *Plymouth*, in 1620, by the pious Pilgrims. On the third day of November, in that year, the northern branch of the old and first Virginia Company was constituted, by royal charter, a separate and enlarged corporation; embraced the territory between the 40th and 48th parallels of northern latitude, (in other words, intervening the north line of Maine and the middle of New Jersey—adjoining the London Company's grant,) and was named the "*Plymouth Council*" or *Company*, embracing the region of *New England*. The rights and powers of the new-created Company were ample; for it took a fee-simple in the soil; appointed its officers and agents; made laws; filled vacancies, and could exercise almost any act of sovereignty. From this body, emanated the Patents, upon which most of New England was settled, and by which its territorial sections were formed and limited.

The Plymouth colonists did not settle under the auspices of this corporation. Intending to emigrate farther south, they had procured a patent from the London Company; which, however, could now avail them nothing, as they had not planted within his limits. So situated, without patent or charter, they immediately formed a Social Compact, and established a government upon the principles of a *pure democracy*. All the men of lawful age assembled annually, elected a Governor, and in a few years, a Council of five to seven assistants, and voted upon every question of general concern which came before them. A patent, obtained from the Plymouth Company, in 1630, occasioned no change in the system. The freemen themselves continued to sit in General Court till 1639, when they, in their respective towns, for the first time, chose several deputies to represent them in legislation.

But amidst the wreck of colonial charters, in 1685, the colony of Plymouth, having none, became a more easy prey to Edmund Andros, the King's noted minion here, commissioned to effect the reckless overturn. Having seized upon the reins of the administration, he controled its affairs by one Clark, his agent, till 1689, when they were both arrested and thrown into prison, and the descendants of the Pilgrims assumed again the government. It continued to be a representative democracy. It secured the exercise and enjoyment of every civil and religious right; and not one partial law was made. The people hal-  
lowed the government for its principles; admired its simple forms, and wished no change.† But for the purposes of political strength, this colony was, by the charter of William and Mary, in 1691, united with Massachusetts; and from that period, the political history of both has been inseparably blended together.

The statutory acts‡ of the Plymouth government, called "*Ordinances*," were for the most part, evidently drawn with a single eye to the provisions and penalties in the Scriptures. So much have they been considered by the present generation as a historic and political curiosity, that within a few years, those of a general character, have been transcribed and published.

In *Massachusetts*, there were settlements successfully undertaken, within three years after the one effected at Plymouth. It was a period when com-

\* Mr. Jefferson and others.

† F. Baylies' Hist. Memoirs of New Plymouth, 2 vols. from 1621 to 1675. Doct. Dwight's Travels.

‡ These, from A. D. 1623 to 1681, inclusive, are at Plymouth, bound in one manuscript vol. of the Colony Records.

mercial enterprise and inspiring emigration had arrested the public mind, and aroused a spirit of trans-atlantic adventure. Immediately after the present territory of New England was, by the preceding charter of Nov. 3, 1620, reconfirmed to the Plymouth Company in England, as previously stated, they granted patents of tracts to suit applicants. One embracing Massachusetts, was obtained March 19, 1628, which was confirmed to the grantees and their associates, March 4th of the next year, by royal charter, well replenished with civil privileges; it being justly believed, that none of the political powers which the said Plymouth Company possessed, could be imparted by that body to others. The charter ordained an annual election of governor, deputy-governor, and eighteen assistants; and gave power to fill vacancies and make laws. Officers being chosen, they emigrated with the charter, the following year, (1630,) and in October met in General Court the freemen of the corporation. So often does inceptive procedure give shape to future policy and destiny. Had Virginia been able to procure the sanction of her rights by charter, her government had not been so easily seized by the crown, nor made so often the sport of royal instructions. In the outset, Massachusetts, thus taught the wisdom of precaution, had the advantage. The government was free and secure. For four years every freeman was entitled to a seat in the General Court; they then substituted in their stead, twenty-four representatives, chosen by towns,—the *second* body of legislative delegates in this country. After they had sat in the same room with the magistrates, ten years, the two branches, in 1644, separated, and always afterwards legislated in different chambers.

The government of Massachusetts was purely *elective*, and possessed most desirable attributes of character. The freemen at the polls elected the executive officers, and members of the lower house; the latter and the assistants of the preceding year, elected a new board; an administration was organized upon free and equal principles; legislative acts were passed in a parliamentary manner; juries, schools, and train-bands were early established; and all popular rights, excepting that of religious faith and worship, were equally under the protection of government. To find, however, in the statute book of that Puritan colony, a single penalty aimed under any circumstances, at such a right, is more astonishing, because of the recollected persecutions inflicted in the mother country, upon some of the colonists themselves; persecutions to escape the repetition of which they had fled to these rugged shores.

But there were some apologies for the course pursued. The great Reformation was still in progress. The light of truth had only dissipated in part the deepened moral darkness. Religionists were sensitive, and only half informed. All denominations felt sure of being right, because they were conscientious; of course every opponent must be wrong. It was an age of superstition and prejudice as well as of inquiry and reform. Schooled to the union of church and state, men could not imagine how religion could be sustained without the aid of law. The colonists in their retreat hither, believed also, that they had some exclusive rights, which they claimed to enjoy unrestricted; and that others of militant sentiments ought to depart to those of their own order. Virginia had fallen into the same mistake. There, Episcopacy was triumphant; here, it was Congregational Puritanism. To be of a tolerant spirit in religion, was deemed to be either unsound in faith or to become a co-partaker of evil. In Massachusetts, this unhallowed zeal, which prevailed thirty years, did not subside till, by a mandate from the crown in 1679, all except papists were allowed equal rights in matters of religion; from which period the antinomians, baptists, and quakers, felt relief. A review reminds us of nature's imperfections in her best estate; warns and cautions men against possible errors in their most conscientious opinions; and proves how much after times have been exalted by the march of sentimental improvement.

In 1684, the royal prerogative, ever jealous of popular privileges, vacated the people's beloved charter, and established an oligarchical administration over New England and some of the adjoining colonies. It was a most despotic procedure; and the power executed under Sir Edmund Andros, the King's Governor, becoming too intolerable to be endured, was after four or five years, shaken off by the people, and several of the more arbitrary rulers thrown into confinement.

Simultaneous as this event proved to be with the revolution in England, it has been thought the colony charter might have been resumed and saved; had not the apprehensions and wishes of the people brought them to believe it to be the wisest course to request another, on the accession of William and Mary, to be fraught hopefully with some additional provisions.

A new charter was granted by them Oct. 7, 1691, embracing Massachusetts, Plymouth and Maine; yet devoid of some political privileges, which were in the former most highly valued. It designedly changed an *elective* to a *royal* government;—a colony to a *province*. Now the appointment of the governor, lieutenant-governor, and secretary was vested in the crown; the house of representatives was enlarged, the board of assistants or councillors was increased to twenty-eight; though the members of each branch were to be elected as before. The charter provided for a judiciary; secured liberty of conscience to all except papists; and gave sufficient power to make laws. All legislative enactments, however, were first to be approved by the Governor; and afterwards transmitted to the King, for his sanction before they could have the force of laws. This, and the King's appointment of the Governors, were considered by the people to be badges of servility; and the executive chair proved to be a seat of thorns. Seventy-four years brought Massachusetts to the stamp act of 1765, the day-spring of independence. From the first she manfully resisted every sort of British taxation; and now proposed the original Congress of provincial States to consult on the common good. The King and Ministry took affront, which they manifested by a parliamentary act of 1774, which authorized the appointment of "Mandamus Councillors" by the King, in lieu of those annually elected under the charter. The spirits of the people rose to violence against the innovation; the courts were suspended, and the government was exercised more than a twelve-month, by provincial Congresses; the charter was then resumed, and in 1780, the State adopted a Constitution.

This instrument, revised in 1821 without much alteration, provides two executive magistrates, a Governor and Lieutenant Governor, also a Senate of forty, and a House of Representatives; all annually elected by the people; the first by the State at large, the second by counties or districts, and the third by towns, which choose members as apportioned to the voters. In some years of high party excitement, before Maine became a separate State, the Representatives have been known to be upwards of 650; and even in 1841, some twenty years after the separation, the number was 356, exceeding by more than 100, those of any other State. The Governor is assisted by a Council of nine members, chosen every year by the two houses in convention.\*

The statute laws of Massachusetts are in regular course, since 1634, the year representatives were first chosen, except during the administration of Andros, who is supposed to have carried the records of his day with him to England. In the colonial "ordinances," as they were called, and in the revised provincial statutes, many sections, clauses, and particularly penalties, were in substance transcribed from the sacred Scriptures; the particular texts being frequently cited in the margin. Prior to the provincial charter, very few extracts were made from the British statutes; and nothing was at any time taken from the canon law. Legislation was independent; and even the inconvenience of sending the enactments of the General Court to the King for his approval, was not without some beneficial effects. They were made more perfect before being transmitted; the laws were not so frequently altered, nor so needlessly multiplied as in later times; and consequently more permanent and unchanging. A collection of statutory laws was first published in 1648, entitled "the body of liberties," and several at other times were reprinted, especially after the provincial charter, and the original adoption and subsequent revision of the Constitution. Even as late as 1814, both charters and the general laws of the colony and province, were published in a large volume, by order of the legislature.

Maine was settled at Saco and York about the year 1624, in part by trans-

\* T. Hutchinson's Hist. Mass. 3 vols.; G. R. Minot, 2 vols.; A. Bradford, 3 vols.; 26 Mass. Hist. Coll.



atlantic emigrants, and in part by those who had previously dwelt in Massachusetts. In vain had the Plymouth Company in England, seventeen years before, when Virginia was planted, made attempts to establish the *Sagadahoc* colony, at the mouth of the Kennebec river; and the region remained without inhabitant two years after Sir Ferdinando Gorges and John Mason obtained from that Company (1622) a joint patent of New Hampshire and the western moiety of Maine. From the same source were taken, within the subsequent ten years, other grants of territory between the Kennebec and Penobscot rivers, on which several settlements were effected, the most noted of which was that under the Pemaquid proprietors; all which, at the end of half a century, were destroyed or assailed by the savages. The third section of the present Maine, situate between Penobscot and St. Croix, continued to be an unbroken wilderness a century longer; being claimed alternately by the English and the French. This, and the region between the Penobscot and the Kennebec, took the name of the *Sagadahock Territory*.

The Plymouth Company, in 1635, was accused of monopoly; and though manfully defended, met the fate of her *quondam* relative, the London Company, eleven years before, being now dissolved; when all her political rights were seized by the king, except what he had already chartered to Massachusetts. Thus reinvested with a prerogative control of the Company's rights, Charles II., twenty-nine years afterwards, gave to his brother James, the Duke of York and Albany, both the *Sagadahock* territory, and the region of the present New York State; all which, however, he lost at the end of twenty-five years, by abdicating the British throne.

In 1636, Gorges, on the partition of his joint patent with Mason, chose Maine, or the territory between the Piscataqua and the Kennebec; and instituted a temporary government, which he endeavored to keep alive till he was able, under a royal charter, obtained April 3, 1639, systematically to frame and organize a governmental administration. This he immediately did, by appointing a deputy governor and seven councillors, to hold their offices during his pleasure, and providing for an annual election of two representatives by the people, from each of four counties, into which his province was divided. The General Assembly, formed of those two branches, had power to elect all provincial officers, make laws and levy taxes. If the charter authorized the lord proprietor to patronize the Church of England, it was still very liberal and excellent. Nor did he ever allow those of dissenting faith to be disturbed, for exercising their rights of conscience. His purposes principally centered on the acquisition of territory, wealth and fame, for himself and his sons. His government was *proprietary*, and its religious character Episcopalian, and therefore not so attractive to new settlers as others wholly elective, and more Puritan or independent.

In 1652, five years after his death, Massachusetts assumed jurisdiction of Maine, in virtue of a constructive extended claim of her patent soil; and at length, in accordance with the wishes of the Provincials, purchased of the heir in 1677, the whole province. It was afterwards, for 14 years governed in general, according to the provisions of Gorges' charter, as an appendant to the new proprietary purchaser, till the provincial charter, in 1691, united both Maine and the *Sagadahock* territory with Massachusetts. The political connection, which lasted 128 years, finally terminated in 1820; when the people of Maine formed and adopted a Constitution for themselves, and became an independent State of the Union.\* So early and so close was the coalescence, even before the charter of 1691, that few anterior legislative acts of Maine have ever descended to the present age; and those few are mere specimens of curiosity.

*New Hampshire*, as well as Maine, was originally, as before stated, in the same patent, obtained in 1622, from the Plymouth Company, by John Mason and Ferdinand Gorges. They ultimately made what they always intended the Piscataqua river the partition line between them; and the next year after the date of the patent, a settlement was begun, through the enterprize of Mason, on the southerly side of that river, near its mouth. The partition took place in

\* The present State of Maine embraces both Gorges' province of Maine, and also the *Sagadahock* territory.

1639, when Mason took from the same Company a new and several patent. But he obtained no charter of government, and of course, his plantation-affairs were managed by his agents in a conservative manner, under the *Proprietary*, till 1635, the year of his death. Afterwards in 1640, the towns, for their peace and safety, combined in social compact, like the pilgrims of Plymouth.

But the colonists, tired of their unsettled condition, conceded, within a year, the political jurisdiction of New Hampshire to Massachusetts, in consequence of a new constructive extension of her charter; and the union continued *thirty-eight* years. In the mean time, the crown, through the importunity of Mason's heirs, was induced to dissolve the connection, and erect New Hampshire into a *royal* Province. This was done, September 18, 1679, not by charter, but by a commission under the great seal, which vested the government in a President,\* a Council of nine members, named by the crown, and an Assembly of Representatives, chosen by towns. The president, commissioned by the king, could appoint a deputy; and a vacancy in the council was thus filled—the survivors nominated three, of whom the crown appointed one. These ten, including the president, constituted a "Court of record for the administration of justice"—"according to the laws of England, so far as circumstances would permit." All state and military officers were also appointed by them; laws were made by the two branches of assembly; and the president was vested with the executive power. Nevertheless, every legislative act, though signed by him, must be submitted to the pleasure of the king, who had the power over it of life and death, and who otherwise frequently made the colonists feel the weight of prerogative. At that period, there were in the province only four towns; and the first House of Assembly consisted of no more than eleven members.

At the same juncture, the people were variously embarrassed by their necessities, by an Indian war, by lawsuits with Mason's heirs, and by an arbitrary administration; yet the colony's measure of afflictions was far from being full. By another commission to the chief magistrate, in 1682, then denominated lieutenant-governor,† he had power to call, adjourn and dissolve the General Courts, to veto all the legislative acts passed; to suspend any member of the council; to appoint a deputy-governor for the time being, and all judges, justices of the peace and other officers, and to control even the freedom of religious worship. These prerogatives were afterwards exercised with rigor, particularly by Cranfield, Dudley, and Andros, while they were the commissioned rulers of New Hampshire and the other New England colonies; and were never checked till 1689, when they and their coadjutors were seized and thrown into prison. About the same time, the death of Mason suspended his numerous lawsuits for the recovery of his ancestral estate; and an opportunity for adjustment with his heirs being now opened, they, for £750, sold the claim to Samuel Allen‡ of London. Amid these enthralling perplexities, New Hampshire of choice, united again for more than two years, with Massachusetts in one and the same administration of government; and would have been embraced with that colony in the charter of 1691, had not the sale to Allen, and his efforts prevented.

With better auspices, after the revolution in England, the Provincial government of New Hampshire was resumed; always subject, however, to the powers and prescripts given in the governor's commissions, and to the king's paramount instructions, so universally the causes of complaint. Thenceforward, through the succeeding administrations of ten royal governors, the one half of whom had Massachusetts also in their commissions, the political affairs of the province were managed with despotic regularity, till the whole people were aroused in 1765, by the stamp-act. On the day it was to take effect, the bells solemnly tolled the decease of FREEDOM; a sable coffin lettered with the inscription, LIBERTY, AGED CXLV YEARS, was borne in funeral procession, slowly moving at the beat of unbraced drums, and the measured report of minute guns, till come to the court-house of Portsmouth; there a mourning oration was delivered

\* 1680, John Cutts, president;  
1681, Richard Waldron, do.  
† 1682, Ed. Cranfield, Lieut. Gov.  
1685, W. Barefoot, Dep. Gov.

‡ 1692, Samuel Allen, governor—1697, W. Partridge; Lt. Gov. 1699, Earl Bellamont, governor of Massachusetts and New Hampshire

and a requiem sung to the honor of the departing spirit: Then in a moment the whole scene was changed; the words *LIBERTY REVIVED*, cheerfully and universally reverberating from a thousand tongues, took the place of the epitaph on the lid of the coffin; the bells as suddenly struck animating peals, and joy reflushed every countenance. The ceremonial, imperatively touching, spoke with effect. Ten years more, prepared the provincials for a rupture with the mother country; for in 1775, they renounced her authority, and the next year, a large popular convention formed a temporary Constitution, by which there were to be annually elected by the towns, a house of representatives, and by the latter, a council of twelve members, who chose their president; and these two branches were empowered to make laws, appoint civil and military officers, and exercise without any governor, all the prerogatives of an independent State. This Constitution, however, was revised in 1784, and so far improved, as to provide an executive, consisting of a governor and council of five members; to substitute a senate of twelve members, instead of the former council; and provide for a judiciary. There are at present, 250 representatives in the house of assembly—a very large number, for the population. The governor and council appoint the judicial and executive officers, and he commissions them.\*

The New Hampshire code of *Statute Laws* commences in 1680, when she was separated from Massachusetts and erected into a *royal* province. Though the crown at that time required the administration of justice to be, as far as practicable, in conformity with the laws of England, British statutes were never regarded with affection in that province. If her strength and numbers were small, she was junior to no other in her spirit of independence. She was long connected with Massachusetts, partook largely of her sentiments and politics, and extracted freely from her laws.

*Connecticut* originated in two separate plantations, one at Hartford, and the other at New Haven. The former began in 1636, by removals from Massachusetts, and under the name of *Connecticut*, instituted a government June 14, 1639, literally founded in social compact. It was a form most judicious, free and happy, for those early times, when the lights of liberty over the earth were still so extensively darkened, and the rights of man everywhere so inadequately understood. Though simple, it was to the taste, the wishes, and the exigencies of the infant community. Like that of Massachusetts, it consisted of a governor and six counsellors or magistrates, annually elective by the freemen at large, and deputies returned yearly by the several towns. These branches when convened in General Court, had power to make laws, choose officers, and do in general what it was thought the public good required.

The colony of *New Haven* was planted in 1638, by pious emigrants from "Kent and Surry, in the vicinity of London." The next year, they instituted a government on a select scriptural passage—"Wisdom hath builded her house, she hath hewn out her seven pillars," by choosing a college of seven sages, denominated *the seven pillars*; who framed an administration, and carried it into effect. The seven consisted of a governor, four councillors or magistrates, a secretary and marshal. These and all other officers, were to be annually elected by church-members, they only being freemen or voters, and having individually seats in the General Court.

In 1662, April 20th, both plantations, thirty miles apart, were embraced by one royal charter, fraught with most ample privileges, and were called by the general name of *Connecticut*. Wise as the connection was, the New Haven colonists, preferring their democratic freedom, civil and religious, withstood the union three years. Yielding to a coalescence at last, they joined heartily in the new administration, which was formed by a governor, deputy-governor, and twelve assistants, chosen every year by the voters at large, assembled at Hartford on election day, and two deputies *semi-annually* chosen and sent from every town. Taught by five years' inconvenience† the wisdom of a change,

\* J. Farmer's ed. of J. Belknap's Hist. N. H.: 4 vols. N. H. Hist. Coll.

† In 1665, counties were first formed, and county courts established.



the government ordered the votes of the people to be given and received in their respective towns, and sent sealed by the selectmen, to the Secretary's office. The charter was one of uncommon liberality and excellence, reserving to the crown little more than allegiance; the union proved to be a most happy event; and Connecticut exhibited a perfect model of representative democracy. In no other colony did Puritan principles and practical piety more fully prevail; none other showed fairer blossoms, or produced better fruits; none other enjoyed richer blessings from above.\*

But the accession of James II. to the British throne, early in 1685, was an evil omen to the exalted interests of liberty, throughout his dominions. In religion he was a Catholic, in politics a tyrant, regardless of private rights, of national sentiment and of public justice. Connecticut and other American charters were presently assailed by writs of *quo warranto*; the wicked were raised to places of power, and even in England, nearly fifty corporations were dissolved. The charter of Connecticut was preserved by being taken from the table, in the evening, under the eye of Andros, the despotic governor of New England, on a sudden and artful extinguishment of the lights; and in May, 1689, it was resumed in all its pristine vigor, the Prince of Orange having arrived in London the preceding November, to take the British crown. From this era, through a period of 129 years, and of the greatest political changes, even to 1818, the structure of government rested on the original charter, so fortunately obtained, so opportunely preserved, and so universally revered. Nay, in what way better could we prove its superior excellence, and the consecrated piety and the democracy of the first planters? No colony more resolutely resisted the stamp-act; no State was bolder in every stage of the Revolution. The new constitution of Connecticut adopted in 1818, is a piece of perfect statesmanship. There is a governor, a senate of 21, and a house of 208 members, all elected annually. The choice of judges, and the power of pardon, are given to the legislature; all religious sects are equally under the protection of the government; nor is there any religious test of office.

The *Statutes* of Connecticut, from the first, partook abundantly of the principles, precepts and penalties of the Scriptures. The acts passed under the charter, after the *union* in 1665, have been preserved; and in 1672 a volume of them was printed. It was then ordered by the General Assembly, that every family be furnished with a copy. Till this time, the laws of Connecticut had been kept in manuscript; though it is said that those of New Haven colony had been printed sixteen years before. As the statutes of a young colony at so early a period could not be very full and complete, the General Assembly ordered, that when they were found to be insufficient, the Scriptures should be the "only rule for ordering the affairs of government," and guiding in suits at law.

*Rhode Island* [State] was likewise originally planted at two places. The first settlement was effected in 1636, at Providence, by Rev. Roger Williams and twenty other exiles from Massachusetts; and the second was made in 1638, on the Island,† by Clark, Coddington, and sixteen others, under a purchase from the natives. These immediately combined in a social and political compact, and organized a government by choosing a chief magistrate, a judge, and three assistants. The planters at Providence united, in July 1640, and framed a very free government on a similar model. In both of these, as in other young governments of the colonies, the freemen, while few and compact, had individual seats in their legislatures. They all, however, changed to a representative form, as soon as policy or convenience required it. As Robert, Earl of Warwick, one of the corporators in the Plymouth Company, had a territorial claim to the country between Connecticut River and Narraganset, two patents were obtained from him in 1644, by one of which he relinquished all his rights to the two preceding plantations; and by the other he quit-claimed Connecticut. In virtue of the former, the two plantations of Providence and the Island, became connected; and in 1647 formed and adopted an outline of civil government for themselves united. The supreme *executive* and *judicial* power was committed to a president and four assistants, chosen annually by the freemen of the seven-

\* Trumbull's Hist. Con. 2 vols. 1630—1760.

† In Indian, "Aquetneck."

ral towns, which were themselves aggregate corporations. There were also six commissioners chosen yearly by the four towns, being all then extant, who constituted a court, vested with *legislative* power; and their acts were to be binding on the people, unless repealed by a majority of the freemen's votes taken in their town-meetings. This surely, among all the novel specimens of government essayed in those early times, was itself a curious invention.

In 1663, the crown granted to the colony of "*Rhode Island and Providence Plantations*," collectively, a charter of government and civil privileges; which through all intervening political changes to this time, has continued to be their sole *Constitution*.\* It provides for a governor and deputy-governor, as executive officers, and ten assistants; which twelve, elected yearly, sit together and constitute the upper house; and the representatives chosen semi-annually by freemen in towns, [at that time 18, now 72,] constituting the lower house of Assembly. Religious toleration, always so prevalent in this colony, received a new sanction by act of assembly, which extended to all except papists. This course gave fresh vigor to a free spirit in divine worship, which actuated in a supreme degree the first settlers, and which has always prevented any enactment for the assessment or collection of a parochial tax. Twenty-two years of equal administration elapsed, and it was the fate of this most excellent charter, like that of others, to be assailed in 1685, by a writ of *quo warranto*. Meanwhile the despotic Andros, impatient of the law's slow delays, seized it before any judgment in the process was rendered; broke its seal, and committed the government to five commissioners, creatures of his own selection, who ruled according to his and their own discretion and free will. But the revels of the destroyers hastened to an end. In 1690, immediately consequent to the revolution which shifted the British crown from the Stuarts to the Dutch dynasty, Rhode Island resumed her charter,† and her citizens have given abundant evidence of their contentment under its providence, by having continued it unaltered from the first to the present time, a period little short of 180 years. What other institution in this land of changes and improvements has equal claims to antiquity? In what commonwealth has true liberty been more equally enjoyed? A community, imbued from age to age with such principles, cannot in fact be otherwise than independent. Aroused by the stamp-act, the people became highly indignant; a gazette extraordinary, entitled *Vox POPULI, vox DEI*, was forthwith issued from a press in Providence; effigies of men most obnoxious, with necks haltered, were in different places hanged or burned; and *LIBERTY* was loudly acclaimed by the voice of the whole people.

In 1647, three years after the two plantations became connected, a code of *statute laws* was formed for the whole colony, which was revised and improved under the charter, and has since been several times published. They are sedulously adapted to the wishes of the people and the best interests of the Republic, without special regard to any other laws, whether English or American.

*New York* [or *New Netherlands*] was first occupied by a few traffickers from Holland,‡ who appeared in 1614-15, on the peninsula of Manhattan, and at the present Albany. These emigrants and their patrons, who were an association of merchants, the States General of that nation encouraged, by assuring to them the American trade for five years. In the mean time, the Dutch West India Company, embracing the same merchants, was formed; and on the 3d of June, 1621, were incorporated for 24 years; being equally invested with the monopoly of trade here, with the right to colonize the country, and with special privileges in a West India commerce. The company asserted a claim to the country from Connecticut river to the Delaware; and committed the management of its affairs to a board or college of nineteen directors. Trade with the Indians, commercial enterprise, and colonial settlement, being the objects of the company, their board sent over adventurers and successive governors;§ and in 1629, offered to any one a tract equal at least to 16 miles square, who would settle upon it 50 souls within five years. They likewise promised him the paramount rights of being its patron [or patroon], like the foreign "lord of a manor,"

\* J. Callender's Hist. Dis. 1638 to 1700; 4 vols. R. I. Hist. Soc.

† *Ib.*

‡ In 1623, Peter Minuits; in 1629, Wouter Van Twiller; in 1638, William Kieft; 1647 to 1664, Peter Stuyvesant, were the four Dutch governors. 1 *New Series Coll. of N. York Hist. Society.*

provided he would extinguish by purchase, the Indian title to the soil. Of this offer, some of the agents and other persons availed themselves, who settled and purchased large tracts, and founded the claim to extensive manors.

The government under the West India Company, both before and after the date of their charter, was merely conservative, without system and without energy. They were greedy of gains, and every one of their governors was entirely subject to the dictates of the directors; aided only in emergencies by a group of twelve advisers, informally selected by the inhabitants, and urged on him as assistants. The increasing residents, many of whom were from New England, had become gradually scattered over an extended territory. They saw their rights to be insecure; felt themselves oppressed by the exaction of unreasonable excise and customs; and therefore, in 1652, they laid their grievances before the government of Holland with a petition for redress. Great as the movement was, it resulted merely in the establishment of a police for New Amsterdam [New York], consisting of two burgomasters, five schepens and a sheriff. Thus defeated, the people chose a General Assembly, the next year, composed of two deputies from each village; and this body readily acknowledged the sovereign power of the States General, and then proceeded to resolve that no officer ought to be appointed, no new levies ordered, nor any laws made, without the approbation of the people's representatives. But the directors, the governor remarked, would never be responsible to subjects, and the old laws must remain unchanged. He then dissolved the Assembly; and the West India Company approved of his course.

The Dutch were disliked. They were accused of exciting the Indians against the neighboring colonists. The English had from the first, uniformly claimed the country, and had long since made it all the subject of charter-grants. Charles II. was acquainted with these facts; and being disposed to prepare for his brother James, the duke of York, a principality in America, gave him a patent or charter, March 12, 1664, of all the country claimed by the Hollanders;\* and immediately sent over a military force, which, in August of that year, compelled a surrender. It now took the name of *New York*; and the political administration established, was "composed of a governor, council, and justices of the peace, and invested with every necessary power in the colony, legislative, executive and judicial."† There was however no popular branch; and the people remonstrated loudly against laws and taxes in which they had no voice. The Duke's government was odious, and in 1673, the province was retaken by the Dutch; who held it in possession about 15 months; and then by treaty resigned it again to the English. To be secure against all possible right and claim which any one might raise, the Duke, in 1674, took from his brother a renewed charter, and forthwith resumed the government. His administration, as before, was arbitrary; for he appointed the governor and other officers, and claimed to make laws and lay taxes, according to the pleasure of his own will. It was his destiny to be always unpopular, and his despotic course was provocative of general discontent. To silence the people's complaints, he declared it to be his will to establish such a government as was enjoyed in other plantations; and accordingly, he sent over another governor in 1683, with instructions to convoke an Assembly, which was to consist of two branches, viz: a council of ten members designated by him, and a house at first of 18 representatives annually to be chosen by the freeholders. This, the first legislative Assembly of New York, met in October of that year; an event and a time rendered, ever more, memorable in the history of her liberties; especially because of the *BILL OF RIGHTS* declared in one of its earliest enactments. They were in part these: Supreme legislative power shall vest in the governor, council and people, met in General Assembly; every freeholder and freeman shall be a voter; all trials shall be by a jury of twelve men; no tax shall be assessed but by consent of the Assembly; no martial law shall exist; no person "professing faith in God by Jesus Christ" shall be disquieted for any difference of opinion.

\* Including "Sagadahock territory" in Maine.

† Chalmers—Nicholls the conqueror was the appointed governor. *Wm. Smith's Hist. of N. York, to 1732.*



In 1686, the Duke, now king James II. having appointed Edmund Andros, governor of New England, so enlarged his commission in 1688,\* as to embrace likewise New York and the Jerseys. This entirely suspended what had been so acceptably done three years before. For by this new commission, he was empowered to exercise a more absolute prerogative over the colonies within his jurisdiction, than had ever been attempted in this country. No legislative assemblies were called; popular elections were restrained; taxes were apportioned and exacted according to the will of the new dynasty; in short, the rights and requisites of the several colonial charters were in effect wholly disregarded. Andros was not to be troubled with any legislative body of the people's representatives; all the advisers he had, were a council of 39 members, selected from the colonies within his jurisdiction, and appointed by himself. Extremes are seldom lasting; and this reign of tyranny and terror approached the hour of its doom. James abdicated the throne in December of the same year [1688]; and William and Mary were proclaimed at New York in the following June. Meanwhile a provisional administration, instituted by the people, was intrusted to a "Committee of Safety," composed of ten principal men, among whom, Jacob Leisler was selected to be the executive ruler of the province, and commander of the fort. He was a high toned Whig and Protestant, though indiscreet; very warmly attached to the cause of the new sovereigns, and supposed he had their favor. But they were strangely influenced by his foes, who were many and envious; and he was charged with a criminal non-surrender of the fort to the governor of their appointment, when demanded; seven of his adherents with himself were tried and adjudged guilty of high treason; and he and Milborne, his son-in-law, were, in May 1691, both executed. Thus fell these friends of liberty, victims to malevolent party spirit.

Already had New York been erected into a royal province by William and Mary, who had determined to govern by instructions to the chief magistrate, and not by a charter to the citizens. The appointment of a governor and a council of ten, was vested in the crown; a house of representatives, at first twenty-seven, and afterwards nineteen only, were chosen annually by the freemen; all judges and other officers were appointed by the governor in concurrence with the council; and, as a royalist ruler of the province once tauntingly said to the people, "there is not one of you that is not big with the privileges of Englishmen and Magna Charta." The province was at that period divided into ten counties; and in 1709, the legislature agreed to raise none other than an annual tax, and to intrust the public money solely to their own treasurer. Hence for more than an half century, the administration continued firm, though often embarrassed by Indian and French wars. The stamp act of 1765 occasioned most indignant excitements in New York; the act itself being printed, was hawked about the streets, and cried—"THE FOLLY OF ENGLAND AND RUIN OF AMERICA."† Whole chests of the stamp paper were given to the flames; some houses of its friends were made bonfires, and themselves hanged and burnt in effigy. In 1775, all allegiance to the British crown was renounced; and a temporary administration was in exercise till April, 1777, when a State constitution was adopted. It was amended in 1801, and revised in 1821, and it now provides a governor and lieutenant governor, elected for three years, by a plurality of votes taken at the polls; a senate of thirty-two members, elected for four years; and a house of one hundred and twenty-eight representatives, chosen by counties every year. No clergyman is allowed to hold any civil or military office; a provision alledged to be out of respect to his sacred vocation, and not in any disparagement to his character.

The *statute law* of New York, may be traced to a remote origin. In 1665, a twelve-month after the Dutch capitulated, the magisterial functionaries of the Duke called the "Court of Assizes," collected, by his direction, a body of "ancient customs," or laws. These being revised by them and adapted to the laws of England, so far as the genius of the people, their habits and colonial state

\* Duke's governors—1664, Richard Nicholls; 1667, Francis Lovelace; 1674, Edmund Andros; 1683, Thomas Duncan; 1688, E. Andros, under the duke, now James II.; F. Nicholson, Lt. Gov.

† First "Colonial" Congress met in October, 1765, at the city of New York.

would allow, the Duke ratified and established. Eighteen years elapsed, and the first legislative assembly of the colony, in 1683, improved and confirmed them; whence they were called a "Charter of Liberties." Nevertheless all laws of the province made antecedent to 1691, were subsequently, (as we are told by Smith the historian,) disregarded both by the legislature and the courts of law; and in the collection of the provincial acts, made in 1752, the compilers were directed to begin with those passed by the assembly of that year. Such were the circumstances in the outset of statute law, and such for eighty-four years was the prerogative of the king over every legislative act sent to him before it could become law, as to give the statutes and legal practice in New York the known similitude they have attained to those of England.

*New Jersey* was purchased of the natives in 1630,\* by three Dutchmen, in two parts, longitudinally divided midway by an imaginary unsurveyed line. The easterly division was Pauw's, and the westerly one, Godwin's and Blœmart's. Within a few years,† the face of the territory was freckled by several cottages; and for some thirty years, the whole was considered a part of New Netherlands, [the present State of New York.] In the mean time, the settlements being scattered, did not, through fear of the Indians, increase as in many places; and the inhabitants, often threatened, were at one time nearly destroyed by them. All the civil power exercised over them, belonged to the Dutch governors resident at Manhattan, [now the city of New York.]

But the Duke of York, in 1664, immediately after receiving from his brother, Charles II. a patent of New Netherlands, conveyed the region between the Hudson and the Delaware to Lord Berkley and Sir George Carteret, by the name of *Nova Cesarea*, [New Jersey,] in compliment to the family estate of the latter in the island of Jersey. The government jointly instituted by them, consisted of a governor,‡ council, and at least an equal number of popular representatives; who, when convened in assembly, had power to make laws and levy taxes. There was to be freedom of conscience; legislative taxation only; and never any abuse of power. The new proprietaries retained to themselves the executive authority, the appointment of all judicial officers, and a right to veto every legislative enactment. These blossoms were fragrant and fair; but as the settlers, through much toil and pains-taking, had within a few years greatly multiplied in numbers and increased their substance; and as most of the lands had been purchased upon the grievous terms of paying annual quit rents of a penny per acre, the exaction of them was resisted in 1672, and the governor effectually expelled. A partial reconciliation took place, and a twelve-month after his return in 1675, the Berkley and Carteret proprietors made partition of their territorial interests, and passed deeds, by which the former took *West*, and the latter *East Jersey*—not unlike the intended division projected by the original Dutch purchasers. "Here," as Chalmers truly says, "commenced a confusion of jurisdiction and an uncertainty of property, which long distracted the people." Unhappy as this divorce was, it lasted twenty-seven years, ere a jurisdictional reunion could be effected.

*East Jersey*, or Carteret's division, took the government previously instituted; and in 1682, the executive power and what remained to him of the soil unsold, he assigned to twelve Quakers, of whom one was William Penn. These associated to themselves twelve Scotchmen of the same sect; and the twenty-four, by their governor or agent, took actual possession, and obtained, the next year, from the Duke of York, a quitclaim of the same premises. The political administration of affairs was free and equal,§ till 1688, when the new proprietors, finding their province embraced with New England and New York in the sweeping commission of Andros, passively, according to good Quaker principles, surrendered to him the government without opposition. Another year, and the power of Andros was vacated by the Revolution in England, and the abdication of his master James II., who thereby forfeited all his rights in the

\* See the offer of Dutch West India Company to settlers and "patroons."

† "About the year 1633," was "the first permanent settlement of the Dutch on the Delaware."—*Moulton's Hist. New York*.

‡ The first Governor was Philip Carteret.

§ The first Governor of East Jersey, was the celebrated Robert Barclay, appointed 1683, for life.

whole region to the crown. In this emergency the Quaker proprietors would have resumed the government, had they not been encountered by a law-maxim, current in those times, that *territorial domains, not governmental powers, are transferrable by purchase and sale*. Hence East Jersey remained without any systematic form of government for more than twelve years; being, the first third part of that period, without even magisterial officers or the influences of social compact. Afterwards, two sets of proprietors, supported by their respective adherents, assumed the exercise of conservative authority; and attempted to keep order, though with limited success, by reason of collisions between themselves and the opposition of a third party that rejected both the others. At length, become tired of controversy as the proprietors and provincials had, they assented in 1702, to have the government assumed by the crown.

*West Jersey*, or Berkley's division, had for some time [say two years] before the partition was made in 1676, been bargained away by him, to William Penn and three other Quakers, who had already introduced a large number of their brethren into the province; and early in the next year, (1677,) raised a civil administration on constitutional ordinances of their own establishment. There was to be a governor appointed by the proprietors, and a general assembly consisting of delegates elected yearly by ballot. In this body was vested the power to make laws; to choose ten commissioners for the exercise of executive authority, when the governor's chair was vacant; and once in two years to elect the judges of courts. Each legislative delegate was bound to obey the instructions of his constituents; and being allowed one shilling a day for his services, was to be known as the obedient servant of the people. The judges were to preside in courts as assistants to the jury, who were to decide both the law and the fact. If this was an innovation upon British usage, it prevailed to some extent in the early times of the colonies—happily corrected when judges became *more learned* in the science of jurisprudence. Immediately Andros, the Duke's governor of New York, claimed jurisdiction of West Jersey, embraced as it was in his commission; and a three years' dispute ensued upon the subject between him and the proprietors. At last the Duke himself became satisfied by advice of legal counsel, that he had retained no right when he conveyed this region to Berkley and Carteret; and therefore by a new deed of 1680, he relinquished every claim both to the territory and the government. The year following, a popular legislative assembly was convened by the proprietary governor, when the liberal and wise system of government above described, was fully re-established. Next, the patents of both Jerseys were assailed in 1686, by a *quo warranto*, and in 1688, the ducal claimant, now king James II., with sovereign power, having become impatient of "the law's lazy progress," and having previously commissioned Andros governor of New England, now added New York and the Jerseys to his jurisdiction; when the government of the latter was nominally surrendered to him, as crown-officer, for his royal master. A few months more finished the career of prince and governor, and produced a political calm. An association called the "West Jersey Society," next appeared in trust for conservative purposes; and in 1692, appointing a governor to the people's acceptance, continued otherwise to manage the public affairs for nine years. At length, however, the society and proprietors were unable longer to resist the claim of expediency, which the lords of trade had raised, to make the Jerseys conjointly a royal province; and therefore, in 1702, the colonial sovereignty of both was surrendered to the crown for that purpose.

From this time, both the Jerseys were united into one, under the original name of "*New Jersey*,"\* and erected into a royal province; and the government continued unchanged upwards of seventy years. The people never could obtain from the crown any charter of privileges, and therefore were forced to look for their constitution of government, in the king's instructions and in his commissions to his governors. They were severally appointed by the crown during pleasure; and for thirty-six years,† their commissions em-

\* Sam. Smith's Hist. N. J. to 1721; Gudon's Hist. 1 vol.

† Lewis Morris app'd 1738, was the first governor of New Jersey, separate from New York. Population of New Jersey that year, 47,369 souls. Wm. Temple Franklin, a son of the celebrated Benjamin Franklin, was the last provincial governor, from 1763 to 1775.



braced both New York and New Jersey. They had power to convoke and dissolve the legislature, to veto their acts, and to present to benefices. In the council appointed by the king, and invested with legislative as well as executive powers, the governor presided; and with their advice and consent, he was authorized to institute courts of law, appoint officers, and when he and they were in session, they constituted a Court of Appeals. The house of representatives was chosen annually, by the people, as in other provinces. A government without the vested rights of a charter, subject to the arbitrary "instructions" or dictates of changing monarchs, was always considered grievous to Puritans, Quakers, and other high-minded freemen, such as constituted at that period the citizens of the province. The popular rights claimed by the house of assembly, were perpetually at war with the prerogatives exercised by the king's governors, till all such controversies were merged and lost amid the waves of the Revolution. New Jersey was among the first to withdraw allegiance from the father land; and of her people it may be asserted as it was of the Romans in the last age of their virtues, "with these the Republic was all in all." Early in 1775, a provincial Congress took the reins of government, and July 2, 1776, the present constitution was adopted and ratified by a similar body. Some of its peculiarities show us the force of usage and habit; and reflect resemblances of anterior politics. It has a General Assembly formerly of 38, now 50 members; and instead of a senate, a legislative "Council" of 18 members, inclusive of its vice-president; also a governor, annually chosen by a joint ballot of the two houses. The legislators are elected every year by the people. The governor is president of the council, captain-general, chancellor and surrogate general. To him and the council, is confided the power of pardons, and they are also the high court of appeals; but the judges of courts are appointed by the council and assembly.

Of *Statute Laws*, they are of value and importance, since 1702, the year in which East and West Jersey were united and formed into a royal province. Several acts passed March 1713-14 made the code a system; some alluding to "laws" passed by "the province of East Jersey, in 1682;" and it is remarkable, that the old enacting clause was, "by the Governor, Council, and General Assembly"—restricted under the constitution to the words, "by the Council and General Assembly of this State," without mention of the Governor. The statutes were revised after the Revolution; and subsequently much improved, and published. A multitude of their provisions resemble those of New York.

In *Pennsylvania*, which is separated eastwardly from New Jersey by Delaware river, and intervenes New York and Maryland, a few Swedish adventurers located themselves in 1642,\* at Tinicum, on the westerly bank of that river, six miles below Wicaco, a subsequent Swedish settlement within the suburbs of the present Philadelphia. The country was highly inviting; and most of the accessions made to this rude beginning, within the succeeding twelve years, were Dutch emigrants. Political jurisdiction was claimed over these later settlers by the Swedish planters, who had forts at Lewiston, near cape Henlopen and at Christiana Creek, 70 miles farther up the banks of the Delaware, [within the present State of that name,] and who had four years previously, instituted a government for themselves. Considered, as this section of country was, by the jealous Dutch of New Netherlands, as theirs, they sent a force in 1655, and subjugated to their control the whole of the young colony, and set up their standard there. Hence the south eastern part of what is now Pennsylvania, with the present State of Delaware, was supposed to be copied into the great patent, which Charles II. gave, in 1664, to his brother, the Duke of York.

Although, for some fourteen years or more, subsequent to that date, the Friends or Quakers, with the excellent William Penn, a leader of the sect, at their head, had been settling in the Jerseys, as we have before remarked; yet the region farther westward presented attractions to him still greater; the crown owed his father when he died, £16,000 not paid; and the son resolved

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\* "The Swedish colony came over in 1638," and settled at Lewiston.—*J. C. Clay's Annals.*

to open for his brethren still in England, a wider asylum, and a more sure prospect of freedom and security. He chose, too, to be disconnected with others in the great and benevolent enterprise, and to act for them rather than jointly with them.

Hence he procured a charter in 1680, from Charles II. of the region then named *Pennsylvania*;\* embracing three degrees of latitude by five of longitude west from the Delaware. Nor will it be thought wonderful, that such a monarch should make so ample a grant, to found and promote a colony of Friends, when we call to mind the public merits of William Penn, the father, and the debt due him; and duly appreciate the pristine worth of the son.

By the charter, the form and administration of government were to be upon the most equal and liberal principles. Penn was absolute proprietary of the granted territory, and political supervisor of the people; all legislative acts were to be submitted to the sovereign, who retained the power of abrogating them, when found to be contrary to the laws of England; the people were never to be disturbed in matters of conscience or religion, nor were they ever to be taxed but by their own legislature or by parliament. Next he prepared in England a frame of government and body of laws made acceptable both to the crown and to his brethren about to emigrate; and with the wisdom of the wise, he took the precaution to get from the Duke of York, in 1682, an indentured release of all his claims to every thing within the scope of his, the proprietary's, charter. This instrument had specially in view the "Territories on the south westerly side of the Delaware," subsequently termed "the three lower counties." Immediately he and a large number of his fellow-Friends visited his province;† when he called a convention of the people, and procured their nominal acceptance of the whole system. But he soon became convinced how much the wisest and best philanthropists need practical experience; and how much also, the ablest statesmen on one side of the Atlantic, where every thing is ripe enough to decay, are unfit to legislate for a people on the other, in a chrysalis state, where every thing is new. Within twenty years, the government underwent four considerable changes, three of which were the fruits of his own improving experience and good will.

When he met the Assembly in 1683, being the first called under the charter, he presented to their consideration a revised one, which was received and accepted with great satisfaction. It first divided the province, including Delaware, into six counties, and then provided a council of 18, three from each county, to be chosen by the people for three years, one third to be renewed annually; and a house of 36 representatives, to be elected every year by sixes, in the several counties; and these were to constitute the two branches of the General Assembly. The proprietary was himself the perpetual governor. He presided in the council, and could negative any resolve or measure of theirs, and also appoint his deputy. Every statutory enactment of the legislature must be approved first by the people in their primary meetings, and secondly, by the crown, before it could have the force of law; so sanctioned, it became a kind of constitutional ordinance and chartered right. In general, all officers were elected at the polls; except the judges, who were nominated by the council to the people for their approval, instead of their election. The emoluments of every officer were his fees only; the proprietary himself had no salary; nor was there a tax-gatherer in the province. Having thus settled the government, Penn, within a couple of years returned to England; leaving the executive and prudential affairs of the Commonwealth in the hands of five commissioners, selected by him from the council; and after four years, he substituted in their stead, for the first time, his lieutenant governor. So sedulously democratic was this government, though *proprietary* in name, and complicated in form.

Penn's enlightened and liberal sentiments placed him far in advance of the age he adorned. Religious freedom, such as the New Testament Scriptures taught, he aimed to espouse. The alpha of his creed was, verily never to be

\* Robert Proud's Hist. of Pennsylvania, 1681 to 1762; B. Franklin's Review.

† "Oct. 24, 1682, and New Castle, will ever be memorable for being the time and place of Wm. Penn's landing to take possession of the country."

intolerant to any sect, not even to Catholics. James II., an half papist, when come to the throne in 1685, was charmed with such liberality; and during his reign, Penn's fame spread far and wide. This province also presented to enthusiastic emigrants a beauty and freshness, prophetic of perennial prosperity. But jealous as William and Mary were of every man, measure and sentiment approved by their predecessor, they listened to whispers, till they would fain believe Penn a pseudo-protestant; and in 1693, four years after they came to the throne, they actually seized upon the government of Pennsylvania, and gave to Fletcher, the governor of New York and New Jersey the reins of exclusive jurisdiction, to be held immediately under the crown. It was a part of the Friends' religion to be yielding; and Governor Fletcher, when he met the assembly, had influence enough to effect the passage of some very offensive acts. One, reduced the house of representatives from 36 to 20; and another provided for a liberal remuneration of his own services. This was the second political change; and in a twelve-month there was a third, in which Penn was wholly restored to his province; and in 1696 the government was by him, in a few respects, new modified. The people were now made more extensively the fountain of honor and power. To them was given the election of judges as well as other officers and legislators; and otherwise conceded, to a greater degree than in any other province, the attributes of direct sovereignty. The governor, for instance, was to be merely chairman of the council.

In 1699, Penn, after 15 years' absence, returned to his province; and being determined to cure every discovered defect in the government, and to make it a complete guaranty of equal rights in exercise and enjoyment, he accepted a surrender of the existing charter; and Oct. 28, 1701, he presented to the people the fourth and last constitutional frame of government or charter of privileges; which being received by them with approbation, he immediately returned to England. This provided that the council be appointed by the proprietary, and partake of an executive rather than a legislative character; that the assembly, consisting of representatives annually elected, originate and pass, without the council's concurrence, all legislative acts, yet subject to his veto; that the rights of conscience be universally enjoyed; that every "believer in Christ" have the privilege of suffrage and of being elected into office; that the people nominate judges, justices, sheriffs and coroners—in short, exercise all the parallel immunities of democracy, not inconsistent with the three-fold claims of the proprietary, namely, his executive authority, his unsold domains, and his reserved quit rents. The proprietary-heirs preferred to reside generally in England; and the collisions which those claims engendered between their lieutenant governors and the people, resulted in bitter strife and settled animosities. The right to fee-simple estate was put by freemen on the same leaf with that of conscience and suffrage; and they resolved to contend for it till attained. Hence, with the great estate and political power of the worthy Penn, who died in 1718, descended to his posterity the same warfare. Still the charter continued 74 years unchanged; British taxation, the stamp-act of 1765 and others, were manfully resisted; and the last of the Penns died governor of the province at the important juncture of 1775; when old disputes were all swallowed up in the opening rupture of the Revolution, and the proprietary government wholly abolished. A short-lived constitution followed; which, by vesting the whole legislative power in a popular assembly, originated a violent political contest between the "Republicans," its opponents, and the "Constitutionalists," its supporters—entirely controlling the politics of the State. Still in one measure they were of the same mind. As the proprietors' political power was at an end, the Assembly agreed to pay them £130,000, in discharge of all quit-rents; and to assure them the same rights to the large tracts they still owned, as other freeholders enjoyed, in like manner and to like extent with those of any other land-holders, in the State; and thus by way of bargain this cause of contention was removed.

The present Constitution of the State, which was adopted Sept. 2, 1790,\*

\* Intended to be more conformable to that of U. States. 3 vol. Biog of the Signers to the Declaration of Independence, p. 290.



vests the legislative power in a Senate of 33, chosen for three years, by districts, one third triennially; and a House of 100 Representatives, elected annually by the cities and counties. The executive trust rests in a Governor chosen people at the polls, for three years; who is only eligible for office six years in every nine years. No bill can have the force of law, without his assent; or unless, on being revised, after his negative, it be passed by two thirds of each house. A Representative must be 21, a Senator 25, and a Governor 30 years of age, at the time of election. The right of suffrage is very free, for every man is a voter, who has paid a tax. There are 55 counties in the State, and between 6 and 700 towns. The State officers are a Governor, Secretary of State, and Superintendent of Schools; Treasurer, Auditor, Surveyor, and Adjutant Generals; Secretary of the Land Office, and a State Geologist.

The first *statutes* were prepared in England, brought over by William Penn and his companions, and in May, 1682, published in the Province. They were termed by their compilers, "a body of Laws;" and Chalmers says they do "great honor to their wisdom as statesmen, to their morals as men, to their spirit as colonists." Upon these were engrafted enactments, some of which may be traced to 1700, though the charter of that year provided, "that the laws of England should take place in all matters and cases wherein no positive law of the Province was made or existed."\* Before the Revolution, the enacting clause under the first constitution was in phraseology this: "Be it enacted by the representatives of the freemen of the Commonwealth of Pennsylvania in General Assembly met;" but under the constitution of 1790, the enactment is by "the Senate and Representatives." Her constitutional frame of government has always been liberal, and in some particulars "democratic to a degree which existed in few others of the colonies." She had been for the most part while a colony, peculiarly favored by the crown. The proprietary government, too, was conducted without a shadow of political oppression, though its history is now and then disfigured with controversies about the personal rights of the Penns, and the reciprocal privileges granted and reserved by the charter.† Her laws have never been sanguinary, three crimes only being at present capital. It has been the ancient and modern opinion of her people, that hard labor is the best punishment of convicts. Better, far better, according to their doctrine, to rectify the habits, purify and amend the heart, and if possible, reform the man, than to brand or lacerate his flesh, and then to turn him upon the world, with his stigmas and his vices, or to hurry him with his deep-stained sins, into eternity.

[To be continued.]

#### STATISTICS OF THE CHURCHES CONNECTED WITH THE ENGLISH BAPTIST MISSIONARY SOCIETY, 1841-2.

	No. of Stations.	No. of Missionaries.	No. of female missionaries.	No. of native preachers.	No. of members added in the year.	Total No. of members.	No. of Inquirers.
<b>INDIA.</b>							
Calcutta, &c.	16	13	7	18	44	396	about 100
North India,	24	18	4	25	40	395	150
Asiatic Islands,	17	6	2	10	234	500	90
<b>AFRICA,</b>	5	4	2	1	about 25	155	
<b>WEST INDIES.</b>							
Jamaica,	82	30	28	—	about 5,000	32,810	18,737
Bahamas,	19	4	2	9	557	1,176	500
Honduras,	5	1	—	7	44	132	—
<b>Total,</b>	<b>168</b>	<b>76</b>	<b>45</b>	<b>70</b>	<b>5,944</b>	<b>35,564</b>	<b>19,577</b>

\* 7 Dane's Ab. 402.

† 3 vol. Biog. of Signers of Ind. 249.

A

**LIST OF THE GRADUATES,**

AND THOSE WHO HAVE RECEIVED DEGREES AT THE SEVERAL COLLEGES

IN

NEW ENGLAND, NEW YORK, AND NEW JERSEY,

FROM 1834,

AND AT OTHER COLLEGES IN THE UNITED STATES, FROM THEIR  
FOUNDATION TO 1841,

EXHIBITING

A COMPLETE INDEX TO THE CATALOGUES OF THOSE INSTITUTIONS.

By **Mellen Chamberlain,**  
Concord, N. H.

Continued from p. 151.

- |   |   |
|---|---|
| <b>Fabens</b>                           | <b>Farley</b>                             |
| 1835 Harv. Francis A.                   | 1836 Bow. Ephraim W.                      |
| <b>Fackler</b>                          | 1838 Amh. Thomas A.                       |
| 1835 Amh. David M.                      | <b>Farnandis</b>                          |
| 1840 U.N.Y. —St. Michael, Mr.           | 1835 Un. Henry D.                         |
| <b>Faddis</b>                           | 1836 Un. Walter                           |
| 1813 U. N. C. Thomas, Mr. '22, M. D.    | <b>Farnsworth</b>                         |
| <b>Fairbairn</b>                        | 1838 Un. Thomas S.                        |
| 1840 Wash. Robert B.                    | 1840 Wms. Hiram W.                        |
| <b>Fairbanks</b>                        | <b>Farnum</b>                             |
| 1838 Un. Samuel                         | 1832 Bro. Joseph, M. D., Harv.            |
| 1839 Un. George R.                      | 1836 Bro. Caleb                           |
| <b>Fairchild</b>                        | 1837 Dart. Luther                         |
| 1838 Ober. Edward H.                    | <b>Farquharson</b>                        |
| 1838 Ober. James H.                     | 1841 Nash. Robert J.                      |
| 1839 N. J. Van W. B.                    | <b>Farrand</b>                            |
| <b>Fairfax</b>                          | 1839 Mid. Bethel                          |
| 1824 C. D. C. Albert                    | <b>Farrar</b>                             |
| <b>Fairley</b>                          | 1833 Bro. —John, LL. D., B. A. Harv. '03, |
| 1813 U. N. C. Archibald, Mr. '27, M. D. | 1836 Un. Lysander [and Mr. Tut. & Prof.   |
| <b>Fairly</b>                           | 1838 Jeff. Thomas P.                      |
| 1827 U. N. C. John                      | 1839 Amh. George                          |
| <b>Fairman</b>                          | 1840 Mid. Henry B.                        |
| 1839 Yale William                       | <b>Farrier</b>                            |
| <b>Falconer</b>                         | 1814 U. N. C. James                       |
| 1838 Wes. John H., Mr.                  | <b>Farrington</b>                         |
| <b>Fales</b>                            | 1839 Un. Thomas F.                        |
| 1840 U.N.Y. —Thomas F., Mr.             | <b>Farwell</b>                            |
| <b>Fall</b>                             | 1836 Amh. John E.                         |
| 1826 Nash. —Philip S., Mr.              | 1837 Ham. William W.                      |
| 1838 Frank. A.                          | 1838 Mid. Asa                             |
| <b>Fancher</b>                          | <b>Fash</b>                               |
| 1835 Un. Ezra B.                        | 1836 Col. George W.                       |
| <b>Fanning</b>                          | <b>Fassit</b>                             |
| 1835 Nash. Tolbert                      | 1835 Amh. James W.                        |
| 1840 Un. James                          | 1838 Jeff. Charles S.                     |
| <b>Faran</b>                            | <b>Fassitt</b>                            |
| 1831 Mia. James J., Mr. '33.            | 1836 Amh. Robert F.                       |
| <b>Faris</b>                            | <b>Faulkner</b>                           |
| 1837 W. Pa. John M., Mr.                | 1839 Yale Endress                         |
|   | 1840 Harv. William E.                     |

- Fayette**  
1836 W. R. John S.
- Fearn**  
1824 U. N. C. Richard L., Mr. '23, M. D.
- Fearing**  
1832 Bro. Charles N.  
1838 Harv. Franklin
- Fee**  
'09, '30 W. Pa. William
- Felch**  
1838 Bow. Isaac N.  
1839 Un. Lyman C.
- Felden**  
1839 Frank. I.
- Fellowes**  
1835 Wat. Jonathan G.  
1838 Dart. John
- Fellows**  
1839 Dart. —Jonathan S., Mr., B. A. at Wat.  
1840 Wms. —Joseph, Mr.
- Fenton**  
1835 Yale Joseph B., Mr.
- Ferebee**  
1839 U. N. C. Dennis D.
- Ferguson**  
1828 Mia. William F., Mr. '35.  
1836 Yale James  
1837 Amh. —John, Mr.  
1837 Bow. Jordan G.  
1839 N. J. John  
1840 Rut. Andrew R.
- Ferrand**  
1808 U. N. C. William P.
- Ferris**  
1837 Wms. Jonathan H.
- Fessenden**  
1838 Dart. Oliver G.  
1838 Dart. Hewitt C.
- Fetter**  
1835 Col. —Manuel, B. A.
- Few**  
1838 Wes. —Ignatius A., LL. D., Pres. of [Emory Coll., Ga.]
- Field**  
1835 Wat. Justin, Mr.  
1836 U. N. Y. S. W.  
1837 Wms. Stephen J.  
1837 Bow. George W.  
1837 Wms. —David D., D. D., Yale '02, & Mr.  
1838 Wms. Henry M.  
1838 Wms. —David D., Mr.  
1839 N. J. George G.  
1840 Harv. —Joseph, D. D.  
1841 Yale David I.  
1841 Yale Maunsell B.
- Filley**  
1838 Wms. —Lester, Mr.
- Fillmore**  
1840 Un. Isaac O.
- Finch**  
1837 Wms. Martin  
1839 Un. George C.  
1840 C. D. C. A. J.
- Finley**  
'09, '30 W. Pa. Clement, M. D.  
1811 Dick. William  
1813 Dick. James B.  
1823 Jeff. Elliot, Mr. '29, M. D.  
1828 Jeff. William, Mr. '33.  
1829 Jeff. Robert M., Mr. '35.  
1835 Frank. David
- Finney**  
1840 W. Pa. Oswald B.  
1840 W. Pa. Thomas M.  
1841 W. Pa. Louis C. H.
- Fish**  
1834 Mid. Alanson  
1838 Wes. —Henry, Mr.
- Fisher**  
1808 Dick. John  
1814 Nash. John  
1827 Dick. Sidney G., Mr.  
1834 Jeff. S. R.  
1835 Yale Samuel W.  
1836 Yale Oscar  
1838 Dick. George P.  
1839 Un. J. P.  
1840 Amh. Aaron C.  
1841 Wms. Samuel W.  
1841 Wash. Andrew
- Fisk**  
1837 Bow. John O., Mr.  
1840 Yale Stuart W.  
1840 Amh. Pliny  
1840 Amh. Warren C.  
1840 U. N. Y. —Erasmus D., Mr.
- Fiske**  
1836 Amh. Frederick A., Mr.
- Fitch**  
1837 Dart. Charles D.  
1837 Un. Daniel H.  
1838 Yale Elisha  
1838 Wes. Silas, Mr.  
1840 Yale Lewis W.
- Fitzhugh**  
'09, '30 W. Pa. S., Mr.
- Flagg**  
1835 Bow. Edmund  
1835 Mid. James M., Mr., Tut.  
1839 Harv. James M.  
1839 Yale Levi W.
- Fleming**  
1829 Jeff. John, Mr.  
1833 W. Pa. James, Mr.  
1838 Yale William S.
- Flennikin**  
1829 Jeff. Warren, Mr.
- Fletcher**  
1836 Yale Arthur, Mr.  
1836 Nash. Thomas  
1836 Mia. Albert M.  
1838 Amh. Joel W.  
1839 Bow. Alfred  
1841 Yale Sidney
- Fling**  
1841 Wms. William E.
- Flinn**  
1799 U. N. C. Andrew, Mr., Tut., D. D. '11.
- Flower**  
1838 Mid. Andrew S.
- Flournoy**  
1829 Frank. William B.
- Floy**  
1841 Dick. —James, Mr.
- Floyd**  
1827 Frank. Stewart, Mr.  
1828 Frank. John J., Mr. '33.
- Fly**  
1835 Bow. William
- Fobes**  
1837 Mid. Edson, Mr.  
1839 N. J. Thomas



- Fogg**  
 1839 Dart. George G.  
**Follansbee**  
 1835 Harv. Pearson  
**Folsom**  
 1839 Mia. Henry  
**Foltz**  
 1837 Yale —Jonathan, Mr.  
**Fonda**  
 1839 Un. Anthony C.  
**Foot**  
 1823 Frank. George, Mr.  
**Foote**  
 1835 Mid. John G.  
 1837 Wash. George L.  
 1838 Mid. David  
 1838 Mid. Stillman  
 1840 Mid. Henry G.  
**Force**  
 1839 C. D. C. William Q.  
**Ford**  
 1836 Bow. —Elisha J., M. D.  
 1839 N. J. Charles E.  
 1839 Dart. John D.  
 1839 Wms. Jonathan  
 1839 Mari. Josiah N.  
 1839 Mari. Lucian C.  
 1841 Mari. R. Blucher  
**Forrest**  
 1815 Dick. Julius  
**Forster**  
 1815 U.N.C. —Anthony, B. A.  
 1829 Dick. Thomas  
**Forsyth**  
 1804 Frank. —John, Mr.  
 1835 Un. James C.  
 1839 Jeff. E. J.  
**Foster**  
 1813 Nash. Ephraim H.  
 1814 Nash. Robert C.  
 1815 Nash. James H.  
 1820 Frank. —Thomas F., Mr.  
 1826 Nash. Benjamin F.  
 1827 Nash. George W.  
 1827 Nash. Thomas J.  
 1830 Frank. Nathaniel G., Mr.  
 1831 C. D. C. Henry J., Mr.  
 1833 Wes. —John, Mr.  
 1834 Wes. Fisher A., Mr.  
 1834 Jeff. Thomas  
 1835 Un. John  
 1835 U. N. C. Augustus I.  
 1836 Nash. Robert C.  
 1836 Mia. Charles  
 1837 Dart. Eden B.  
 1837 Mia. Peregrine  
 1838 Harv. Charles F.  
 1838 Dart. Stephen S.  
 1838 Ober. Cephas  
 1838 Nash. William L.  
 1840 Yale. Stephen C.  
 1840 Yale. Edwin E.  
 1840 Nash. Ephraim H.  
 1840 Nash. Turner S.  
 1840 Dart. Charles  
 1840 Dart. Frederick  
 1840 Amh. Andrew B.  
 1840 Mid. Orson G.  
**Foulke**  
 1792 Dick. John  
 1800 Dick. George D.  
 1829 Dick. Lewis W., M. D., Mr.
- Fowler**  
 1834 U. N. Y. Matthew B.  
 1835 Dart. Stephen  
 1836 Un. David E.  
 1836 Jeff. Joseph W.  
 1837 U.N.Y. —M. V. B., Mr.  
 1837 Mid. —William C., Mr. and at Yale,  
 [Prof. at Mid. and at Amh.  
 1839 Yale. Samuel  
**Fox**  
 1835 N. J. Gilbert R., Mr.  
 1835 Wat. Nathanael B.  
 1838 Harv. Abel  
 1838 C. D. C. Joseph H.  
**Foy**  
 1839 Wat. Nathaniel T.  
 1840 Mari. Levi L.  
**Frame**  
 1826 Jeff. Reuben, Mr. '35.  
 1836 N. J. —David A., Mr.  
**Franchat**  
 1835 Un. Charles  
**Franklin**  
 1824 Frank. Benjamin C., Mr. '29.  
 1827 Frank. Leonidas, Mr.  
 1830 Frank. Aurelius, Mr.  
 1833 Frank. Bedney, Mr.  
 1833 Frank. —M. A., Mr.  
 1836 Jeff. T. R.  
 1841 Wash. Thomas L.  
**Frary**  
 1836 Wms. —Robert G., M. D.  
**Fraser**  
 1837 U. N. Y. Horace  
 1837 U. N. Y. O.  
 1840 U.N.Y. —D., Mr.  
 1840 U.N.Y. —H., Mr.  
**Frazer**  
 1815 Jeff. James  
 1822 Jeff. William  
 1826 Jeff. William J., Mr.  
 1833 Jeff. —Donald, D. D.  
**Freeman**  
 1833 Bro. Edward  
 1833 Frank. James F. W., Mr.  
 1835 N. J. John E., Mr.  
 1839 U.N.C. —George W., D. D.  
 1840 Wat. Barnabas  
**Freiot**  
 1841 Un. Charles  
**Frelinghuysen**  
 1835 Rut. P. Dumont, Mr.  
 1835 Rut. Frederick J.  
 1836 Rut. Frederick T., Mr.  
**French**  
 1836 Dart. Henry  
 1837 Wash. William G.  
 1841 Un. John M.  
 1840 Ober. Charles R.  
 1841 C. D. C. J. B.  
**Frick**  
 1835 Harv. William F.  
 1838 N. J. Arthur W.  
**Frierson**  
 1823 Frank. James A.  
 1824 U. N. C. Ervin I.  
 1840 N. J. S. Reese  
**Frink**  
 1833 Bro. —Alexander H., Mr.  
 1840 U.N.Y. —Josiah C., Mr.  
**Frisbie**  
 1841 Wash. William H.

**Frisby**  
 1831 Dick. William S., Mr.  
**Franberger**  
 1832 Jeff. John H., Mr., M. D.  
**Frost**  
 1837 Un. Daniel C.  
 1840 Yale —Edward, Mr.  
 1840 Wms. Daniel D.  
**Frothingham**  
 1835 Un. Thomas  
**Froy**  
 1803 U. N. C. Matthew, Mr.  
**Fry**  
 1839 W. Pa. Francis T.  
**Frye**  
 1837 C. D. C. Thomas B. J., Mr.  
**Fuller**  
 1835 Un. Rufus  
 1838 Un. Ashbel  
 1838 Yale Seth  
 1839 N. J. Henry M.  
 1839 Amh. Francis L.  
 1839 Bow. Benjamin A. G.  
**Fullonton**  
 1840 Dart. John  
**Fulton**  
 1833 W. Pa. Robert  
 1836 W. Pa. Samuel, Mr.  
 1838 W. Pa. Samuel S.  
**Fulweiler**  
 1835 W. Pa. William B.  
**Fulwood**  
 1829 Frank. William E., Mr.  
**Funston**  
 1838 N. J. David  
**Furman**  
 1834 Bro. —Samuel, Mr.  
**Furniss**  
 1839 Harv. William  
**Gager**  
 1835 Yale Charles A., Mr., Tut.  
**Gailey**  
 1835 Jeff. Richard, Mr.  
**Gaines**  
 1828 Nash. —Edmund P., Mr., M. G. U. S. A.  
**Galbraith**  
 1834 Jeff. Robert C., Mr.  
 1835 Jeff. W. M.  
**Galbreath**  
 1790 Dick. Joseph S.  
**Gale**  
 1856 Harv. Frederick W.  
 1837 Amh. Nahum  
 1838 Amh. Thomas A.  
 1839 Nash. William D.  
**Galloway**  
 1805 Jeff. James  
 1821 U. N. C. Robert M.  
 1824 Jeff. John, Mr. '33.  
 1828 Mia. Henry P.  
 1829 Mia. Albert G.  
 1830 U. N. C. Rawley  
 1832 Jeff. John M., Mr. '36.  
 1833 Mia. Samuel S., Mr.  
**Gallup**  
 1835 Wms. Henry, Mr.  
**Galpin**  
 1835 Yale Samuel  
**Galt**  
 1831 Jeff. Thomas

**Galusha**  
 1836 Mid. Russell L.  
 1839 H. L. T. I. Elijah B.  
**Gamble**  
 1836 N. J. John G.  
 1839 Mia. James N.  
**Gammell**  
 1831 Bro. William, Mr., Tut. and Prof.  
**Ganson**  
 1839 Harv. John  
**Ga Nun**  
 1839 Rut. Charles  
**Garcelon**  
 1836 Bow. Alonzo, M. D., Dart.  
**Gardiner**  
 1835 Yale Samuel L.  
 1836 N. J. David  
 1837 N. J. Alexander  
 1840 Yale John B.  
**Gardner**  
 1840 Amh. John S.  
 1838 Un. Abraham M.  
 1841 Un. John  
**Garnett**  
 1821 U. N. C. Henry F.  
**Garret**  
 1834 W. Pa. William, Mr.  
**Garretson**  
 1836 Rut. Remsen, Mr.  
 1841 Rut. Robert W.  
 1841 Wes. William E.  
**Garrett**  
 '09, '30 W. Pa. J. S., Mr.  
**Garrigus**  
 1828 Mia. John M.  
**Gass**  
 1836 Jeff. William  
**Gassaway**  
 1827 Mia. N. G. R.  
**Gaston**  
 1835 Col. —William, LL. D., and at Harv.  
 ['26, and U. N. Y. '34, & N. J.  
 ['35.—B. A. 1796.  
 1840 W. Pa. Samuel  
**Gates**  
 '09, '30 W. Pa. G., Mr.  
 1837 C. D. C. Francis A.  
 1840 Un. George A.  
**Gatlin**  
 1808 U. N. C. Alfred, Mr. '12.  
**Gault**  
 1835 Jeff. —Thomas, Mr.  
**Gause**  
 1828 U. N. C. John P.  
**Gay**  
 1835 Mid. Theodore, Mr.  
 1841 Amh. Joshua S.  
**Gaylord**  
 1837 Amh. Heminway J.  
**Geary**  
 1834 Jeff. E. R., Mr. '38.  
**Gee**  
 1825 U. N. C. John M.  
**Geer**  
 1835 Un. Darius W.  
**Gehard**  
 1826 Dick. William W., Mr., M. D., Penn.  
 1828 Dick. Benjamin, Mr.

Geissenhainer  
1841 U. N. Y. Frederick  
Gener

1835 Col. Benigno  
George

1833 Frank. James H.

1838 Dart. Franklin

1838 Dart. John

Gerry

1836 Amh. Samuel R.

Getchell

1837 Wat. Eldridge L.

Gholson

1836 U. N. C. Thomas

Gibbons

1837 Un. Washington

Gibbs

1832 Nash. Alphonso

1835 Nash. Quesney D.

1835 Mid. Daniel, Mr.

1836 Jeff. G. W.

1838 N. J. J. Willard

1838 Dart. David

1839 N. J. John W.

1839 Ham. Benjamin F.

Gibert

1834 Frank. James F.

1841 Frank. J.

Gibson

1824 U. N. C. William N., M. D.

1826 Jeff. William G., Mr. '35.

1839 Jeff. J. K.

1839 Mia. James R.

1840 N. J. Robert P.

1840 U. N. Y. —Churchill T., Mr.

Giddings

1838 Mid. Solomon P.

Gidney

1838 Un. David F.

Gignilliat

1838 Frank. W.

Gilbert

1825 Jeff. David

1838 W. R. Luman C.

1836 Un. John

1837 Un. H. W.

1837 Yale. George Y.

1839 Yale. John M.

1841 Yale. Gershom C. H.

1841 Yale. William H.

Gilchrist

1809 U. N. C. John, Mr.

1826 U. N. C. Archibald, Mr.

1826 Dick. Adam, Mr.

1841 Mia. John

Gile

1839 Un. John

Giles

1803 U. N. C. John, Mr.

1825 U. N. C. Milo A., M. D.

1838 Frank. J.

1839 Dart. Warren A.

Gilford

1835 Col. Thomas B.

Gilkerson

1834 Jeff. E., Mr. '38.

Gill

1810 Jeff. Jonathan

1840 Un. J. B.

Gilland

1836 Jeff. James R.

Gillaspie

1799 U. N. C. —James G., B. A., and Prof.

Gilleland

1792 Dick. James

1799 Dick. James

'09, '30 W. Pa. N., Mr.

Gillespie

1839 Ober. William H.

Gillet

1839 Amh. Charles

1839 Amh. David B.

1841 Yale. Ezra H.

Gillett

1838 Ham. Jedediah

1838 Wash. Charles

1841 Yale. Augustus C.

Gillette

1840 H. L. T. I. David H.

Gilliam

1823 U. N. C. Robert B., Mr.

Gilliard

1837 N. J. James

Gilliland

1822 Jeff. Adam

Gillison

1837 Yale. William D.

Gilman

1838 Dart. Joseph J.

1839 Harv. Ezekiel

Gilmore

1833 W. Pa. Alfred, Mr.

1835 Mia. Daniel

Gittings

1787 Dick. James

Glascock

1825 U. N. C. —William H., Mr.

Glass

1841 Nash. William S.

Gleason

1839 Amh. Charles F.

Glenn

1827 Frank. John, Mr. '33.

1828 Jeff. Robert

1841 Frank. L.

Gloninger

1826 Jeff. John, M. D.

Glover

1834 Frank. Henry S.

Goddard

1840 Amh. S. B. Ingersoll

1841 Amh. Charles G.

Goff

1829 Nash. Andrew F.

Gold

1836 Yale. —Samuel W., M. D.

1838 Yale. Theodore S.

Goldsborough

1812 Dick. William

Goldsmith

1838 U. N. Y. Benjamin M., Mr.

Goldthwait

1840 Wat. William F.

Gollicar

1833 Wes. William

Goodale

1836 Un. Samuel

1840 Wes. J. H.



**Goode**  
 1832 Nash. John W.  
**Gooden**  
 1835 Dart. Daniel  
**Goodenow**  
 1836 Bow. John  
 1836 Bow. —Robert, Mr.  
 1838 Bow. Smith B.  
**Goodhue**  
 1839 Dart. Timothy A.  
**Goodett**  
 1839 Nash. Michael C.  
 1841 Nash. John A.  
**Goodman**  
 1837 Dart. James W.  
 1837 Mia. Henry H.  
**Goodnow**  
 1838 Amh. Charles W.  
**Goodsell**  
 1838 Ham. Livingston  
**Goodrich**  
 1834 Mid. Charles  
 1835 Bro. —Chauncy A., D. D.—Yale '10,  
 [and Mr. Tut. & Prof.  
 1836 Wms. —Samuel G., Mr.  
 1837 Yale Chauncy, Mr.  
**Goodridge**  
 1835 Harv. James L.  
**Goodwin**  
 1838 Yale David E.  
 1839 Bow. Ichabod  
 1839 Nash. George B.  
 1840 Yale Henry M.  
**Gordon**  
 1811 Dick. Charles P., Mr.  
 1813 U. N. C. Robert  
 1825 Dick. Pelatiah W., Mr.  
 1832 W. Pa. George, Mr.  
 1833 Jeff. Thomas P.  
 1834 U. N. Y. William R., Mr.  
 1835 U. N. Y. George  
 1837 Mia. Gilbert  
 1837 Mia. Neal M.  
 1837 Mia. John, M. D.  
 1838 U. N. Y. —G., Mr.  
 1840 Mia. Thomas B.  
 1840 W. Pa. Joseph  
 1841 Nash. William H.  
**Gore**  
 1839 Amh. Darius  
**Gorham**  
 1838 Amh. William C.  
**Gorrell**  
 1825 U. N. C. Ralph  
**Goss**  
 1841 Un. Gustavus F.  
**Gott**  
 1837 N. J. William C.  
 1837 Un. Joseph W.  
**Goucke**  
 1840 Frank. L.  
**Gould**  
 1836 N. J. John M., Mr.  
 1837 Bow. Mark  
 1837 Un. Charles  
**Goulding**  
 1829 Frank. —Thomas, D. D.  
 1830 Frank. Francis R., Mr.  
**Govan**  
 1839 Dart. William

**Gowdy**  
 1841 Mia. George W.  
**Gracey**  
 1835 Jeff. Robert  
**Graham**  
 1797 Dick. James  
 1805 Dick. Robert  
 1812 Dick. Thomas J.  
 1812 U. N. C. Daniel  
 1813 Nash. William  
 1814 U. N. C. James  
 1815 U. N. C. George F., M. D.  
 1816 U. N. C. John E.  
 1816 Jeff. William  
 1823 U. N. C. Thomas G., M. D.  
 1824 U. N. C. WILLIAM A., Mr., Sen. in Con.  
 1827 Dick. James H., Mr.  
 1829 Jeff. John B., Mr. '34.  
 1832 U. N. C. —Samuel S., Mr. Union D. D. '33,  
 [Prof. U. T. S.  
 1833 Jeff. David B.  
 1834 W. Pa. E. S., Mr.  
 1836 Col. John  
 1836 Mia. James W.  
 1836 Mia. George B.  
 1838 Mia. William M.  
 1838 Mia. John M.  
 1839 N. J. Neill S.  
 1840 Mid. Matthew D.  
 1840 N. J. George W.  
 1840 U. N. C. Charles C.  
 1840 Frank. M.  
 1841 U. N. C. Chauncy W.  
 1841 U. N. C. Stephen  
**Granger**  
 1838 Jeff. Lewis  
 1839 Wat. Abraham  
 1840 Yale —Arthur, Mr.  
**Grant**  
 1831 U. N. C. James, Mr. '36.  
 1833 Frank. John T., Mr.  
 1838 Yale Joel  
 1839 Yale John M.  
**Graves**  
 1814 U. N. C. John W.  
 1814 U. N. C. John L., M. D.  
 1825 Frank. George, Mr.  
 1833 Mid. Azariah R., Mr.  
 1833 Mid. Joel S., Mr.  
 1834 Mid. Hiram A., Mr.  
 1834 Mid. —Joseph M., Mr.  
 1835 Un. Levi M.  
 1835 U. N. C. Henry L.  
 1836 U. N. C. Ralph M., Mr., Tut.  
 1837 Mia. Allen F.  
 1841 Mid. —Joshua B., Mr.  
**Gray**  
 1823 Frank. John H.  
 1825 Dick. Joseph G., Mr., M. D.  
 1825 Dick. William H., Mr.  
 1826 Mia. Daniel L.  
 1826 U. N. C. William H.  
 1823 Dick. John A.  
 1829 Jeff. William  
 1836 Harv. John T.  
 1836 N. J. Edgar A. M.  
 1836 Jeff. G. B.  
 1839 Mid. Milville L.  
 1840 Frank. C.  
**Greacen**  
 1838 U. N. Y. J., Mr.  
**Greanleaf**  
 1838 U. N. Y. —A., Mr.  
**Greason**  
 1798 Dick. James D., Mr.

**Greely**1835 Dart. *Stephen S. N.***Green**

1808 U. N. C. William

1811 Dick. James S., Mr., N. J.

1812 U.N.C. — *Ashbel, L.L. D., N. J. '33, Mr.*

[Tut. and Prof., and Pres.—

[Phil. D. D.]

1818 U. N. C. Thomas L. Mr. '22.

1818 U. N. C. William M., Mr. '33, Prof.

1828 Jeff. Ashbel A., Mr. '35.

1834 Mid. — *Horatio, Mr.*

1835 Amh. Ralph E.

1835 Jeff. — *Jacob, L.L. D.*

1836 Amh. Thomas P.

1837 N. J. Caleb S.

1840 U. N. C. William S.

1840 Un. Emery O.

1841 U. N. C. William W.

**Greene**1833 Bro. — *George W., Mr.*

1837 Amh. James

1840 Frank. J.

**Greenleaf**

1837 Rut. J. Parsons, Mr.

1838 Dart. — *Alfred, Mr.***Greenough**

1835 Amh. John B.

1837 Harv. William W.

1839 N. J. William I.

**Greenway**

1840 N. J. E. M.

**Greer**

1833 Nash. Andrew J.

1836 N. J. James

**Gregg**

1830 Mia. William

1835 Mia. George

**Gregory**1837 Rut. — *Oscar H., Mr., Amh. '28.*

1840 Yale Samuel

**Gresham**

1808 Frank. Willis

1833 Frank. Jones G., Mr.

**Gretter**1838 U.N.C. — *John A., Mr., Univ. Va.***Gridly**

1836 Ham. Wayne, Mr.

1838 Ham. George W.

1839 Ham. Amos D.

**Grier**

1788 Dick. Isaac, Mr.

1797 Dick. Thomas

1800 Dick. Isaac

1803 Dick. John F., Mr.

1807 Frank. Thomas

1809 Dick. John C.

1809 Dick. John H.

1809 Dick. John W.

1809 Dick. Robert S.

1810 Dick. John E.

1812 Dick. Robert C., Mr., Tut.

1835 Jeff. James

1835 Jeff. Robert C., Mr.

1836 Jeff. T.

1837 Jeff. — *Isaac, D. D.*

1838 W. Pa. Matthew B.

1839 Jeff. S. F.

**Griffin**

1830 Frank. Joseph

1832 Frank. — *J. J., Mr.*

1839 C. D. C. John F.

**Grinnage**

1830 Frank. Alexander

**Grinnolds**

1841 Un. Daniel T.

**Griswold**

1835 W. R. George A.

1836 Mid. William D.

1837 Dart. Benjamin

1838 Amh. Whiting

1838 U. N. Y. G. C., Mr.

**Groesbeck**

1834 Mid. Herman J.

1834 Mid. William S.

**Grosvenor**

1835 Mid. Lemuel

**Grout**

1835 Un. John R.

1836 Yale Jonathan

1840 Yale Joseph M.

**Grover**

1839 Bow. Alpheus

**Groves**1834 Frank. — *James A., Mr.*

1841 Un. William A.

**Guild**

1839 Harv. Samuel E.

**Guille**

1833 W. Pa. Napoleon A., Mr.

**Guion**

1835 U. N. C. Haywood W.

1841 Wash. Thomas T.

**Gulick**

1835 N. J. John W.

1838 N. J. John S.

**Gullatt**

1820 Jeff. Charles E.

**Gulliver**

1840 Yale John P.

**Gunby**

1852 Frank. Robert M., Mr.

**Gunn**

1834 U. N. C. William P.

1836 U. N. Y. J. A.

1837 Yale Frederick W.

1841 Un. Walter

**Gurley**

1837 Un. Phineas D.

**Gusterie**

1798 Dick. James, Mr.

1805 Dick. Richard

**Guthrie**

1798 Dick. James

**Gwin**

1827 Dick. Alexander, Mr.

**Gwinn**

1840 N. J. Charles J. M.

**Gwynne**

1839 Yale Abraham E.

**Habasham**

1833 Frank. B. E., Mr.

1836 Harv. William N.

**Hadden**

1834 Nash. Joseph B.

**Hadley**

1836 Un. Sterling G.

1839 U. N. C. John L.

1840 Dart. George P.

**Haff**1833 Mid. — *Heman, Mr. and Un.*

- Haft**  
1828 Jeff. *Stephen, Mr.*
- Hagan**  
1813 Dick. *Dennis*
- Hageman**  
1836 Rut. *John P., Mr.*  
1837 Rut. *Charles S., Mr.*
- Hager**  
1836 N. J. *John S., Mr.*
- Haile**  
1835 Yale *Ashbel B., Mr.*
- Hair**  
1832 Jeff. *Samuel, Mr. '36.*  
1838 W. Pa. *Gilbert M.*
- Hairston**  
1832 U. N. C. *George*  
1837 U. N. C. *Peter W.*
- Haldeman**  
1840 Jeff. *John*
- Hale**  
1835 Dart. *Ezekiel J., Mr.*  
1836 Col. —*Benjamin, D. D., Bow. '11, and*  
*[Mr. and at Dart. '27, Tut. &*  
*[Prof.—Pres. Geneva.*  
1837 Harv. *Horatio E.*  
1838 Harv. *Nathan*  
1838 W. Pa. *Edmund P., M. D.*  
1839 Harv. *Edward E.*
- Hall**  
1803 U. N. C. *William P., Mr.*  
'09, '30 W. Pa. *Samuel, Mr., M. D.*  
1810 U. N. C. —*James, D. D.—N. J. 1774, and*  
*[D. D.*  
1814 U. N. C. *Robert*  
1815 U. N. C. *Edward*  
1822 U. N. C. *James G., Mr. '32.*  
1822 U. N. C. *William A.*  
1823 U. N. C. *Isaac, M. D.*  
1823 Jeff. *James C.*  
1824 U. N. C. *Robert*  
1827 U. N. C. *Thomas P.*  
1827 Mia. —*Baynard R., Mr.*  
1828 U. N. C. *James D.*  
1828 Jeff. —*James C., Mr., M. D.*  
1831 Frank. *Bolling*  
1833 Jeff. *Alexander A.*  
1834 Nash. —*Allen A., Mr.*  
1835 Mid. *Henry*  
1835 U. N. Y. *William, Mr. '39.*  
1836 Dart. *Robert H.*  
1836 Bow. *Edwin, Mr.*  
1836 U. N. Y. *J. G., Mr.*  
1837 Jeff. —*Alexander A., Mr. and Prof.*  
1837 Jeff. *T. Buchanan*  
1837 Un. *S. W.*  
1837 Un. *Samuel H.*  
1837 Yale *Samuel B.*  
1838 W. Pa. *Edmund P., M. D.*  
1838 U. N. Y. *H. H.*  
1838 Mid. *Storrs, Mr.*  
1838 Wms. *Thomas A.*  
1838 Mari. *Samuel I.*  
1839 Yale *David N.*  
1839 Yale *Lewis*  
1839 Yale *Willard P.*  
1839 Dart. *Horace*  
1839 Dart. —*Robert B., Mr.*  
1839 Dart. —*Samuel R., Mr.*  
1839 Un. *David B.*  
1840 Ham. *Edwards*  
1841 Wes. *John H.*  
1841 Frank. *S.*  
1841 Yale *Frederick*
- Halleck**  
1837 Un. *H. Wager*
- Halley**  
1835 N. J. —*Robert, D. D., Eng.*  
1839 Mia. *Samuel B.*
- Halliday**  
1838 U. N. Y. *H. H.*
- Hallock**  
1833 Mid. *Joseph E., Mr.*
- Halloway**  
1839 Rut. *William W.*
- Halsey**  
1830 Mia. *Joseph P.*  
1834 Nash. *Le Roy J.*  
1836 Wes. *William, Mr. '40.*
- Halsted**  
1835 N. J. *Thaddeus M., Mr.*  
1838 N. J. *Oliver S.*  
1839 N. J. *George B.*  
1839 Un. *Robert S.*  
1840 N. J. *John J.*
- Hamersley**  
1835 Col. *Andrew S.*
- Hamil**  
1837 Jeff. —*Samuel M., Mr., Prof.*  
1839 Jeff. *Robert*
- Hamilton**  
1807 Frank. *Thomas N.*  
1812 Dick. *James, Mr.*  
1833 Jeff. *William Y.*  
1834 W. Pa. *William, Mr.*  
1835 W. Pa. *J. J.*  
1835 N. J. *Peter, Mr.*  
1836 Frank. *James S.*  
1836 Jeff. *Hugh*  
1839 Dick. *James G.*  
1839 N. J. *Morris R.*  
1839 Mid. *Zera*  
1839 Un. *D. Henry*
- Hamlet**  
1836 U. N. C. *James E.*
- Hammel**  
1834 Jeff. *S. M., Prof.*
- Hammil**  
1838 W. Pa. *Samuel R.*
- Hammond**  
1836 N. J. *Charles S., Mr.*  
1838 Ober. *Henry L.*  
1839 Yale *Charles*  
1839 Rut. *William S.*  
1840 Amh. *Ebenezer S.*
- Hamner**  
1836 N. J. *William C.*  
1838 C. D. C. *John C., Mr.*
- Hampson**  
1833 Jeff. —*G. W., Mr.*
- Hampton**  
1835 N. J. *James G., Mr.*
- Hand**  
1836 Wes. *William A. M.*  
1839 Mid. —*Augustus C., Mr.*
- Handy**  
1828 Jeff. *Levin, Mr. '35.*  
1834 Jeff. *J. W. K., Mr.*
- Hanks**  
1837 Amh. *Stedman W.*  
1838 Wes. *Albert S.*
- Hanmer**  
1837 Amh. *Henry*



- Hanna**  
 1829 Jeff. —Thomas, Mr.  
 1832 Jeff. Henry, Mr. '36.  
**Hannah**  
 1816 Jeff. Thomas  
 1838 Wes. —John, D. D., Eng.  
**Hanney**  
 1841 Un. John S.  
**Hanson**  
 1827 Jeff. G. W.  
**Happersett**  
 1836 W. Pa. R., Mr.  
**Haralson**  
 1825 Frank. Hugh A., Mr.  
 1825 Frank. Kinchen L., Mr. '30.  
**Harbaugh**  
 1839 Jeff. John V.  
**Hard**  
 1833 Mid. —Anson B., Mr.  
**Hardeman**  
 1822 U. N. C. William  
 1832 Nash. Thomas M.  
 1833 Nash. Franklin  
**Harden**  
 1833 Frank. Edward R., Mr.  
**Hardin**  
 1820 U. N. C. William H., Mr. '23.  
 1841 Mia. Charles H.  
**Harding**  
 1832 Bro. Jonathan R.  
 1833 Mia. Lyman, Mr. '39.—Cincin. Coll.  
 1837 Yale Willard M., Mr. [Prof.  
 1841 U. N. C. —Nehemiah H., D. D.  
**Hare**  
 1840 Dick. Samuel G.  
**Hargrave**  
 1832 U. N. C. John L.  
**Hargraves**  
 1827 Frank. George  
**Harlow**  
 1835 N. J. James M., Mr.  
 1836 Bow. Thomas S.  
 1837 Wes. William T., Mr., Prof. in Emory  
 [and Henry Coll.  
**Harman**  
 1835 Un. Orville  
 1841 Wat. Josiah  
**Harney**  
 1826 C. D. C. Thomas  
 1827 Mia. John H., Mr. '31, Prof.  
**Harnsberger**  
 1841 Dick. Henry B.  
**Harper**  
 1795 Dick. William A.  
 1839 Dart. Charles A.  
**Harran**  
 1839 Mid. James  
**Harrington**  
 1808 U. N. C. James A.  
**Harris**  
 1799 U. N. C. —Charles W., Mr.—N. J. '92, &  
 [Mr.—Prof. U. N. C.  
 1804 Frank. Jephtha V., Mr. '24.  
 1805 Frank. Stephen W.  
 1806 Frank. Early  
 '09, '30 W. Pa. George W., Mr.  
 '09, '30 W. Pa. John  
 1823 Frank. Iverson L., Mr. '27.  
 1825 Frank. James W., Mr.  
 1825 Frank. William L., Mr.  
 1825 Jeff. Andrew D.  
 1826 Frank. —N. H., Mr.  
 1828 Frank. George H., Mr.  
 1828 Frank. Sampson W., Mr.  
 1831 Frank. Robert  
 1831 Frank. James W.  
 1833 Frank. William H.  
 1835 Frank. —Bennett, Mr.  
 1835 Amh. Nicholas, Mr.  
 1835 Mia. Horatio  
 1835 Wes. Reuben H.  
 1836 Frank. Jephtha V.  
 1836 Yale Henry R.  
 1836 Frank. S. W.  
 1839 Amh. John M.  
 1839 Mia. Rufus K.  
 1839 Ham. William F.  
 1839 Frank. E.  
 1840 N. J. W. A.  
 1840 H. L. T. I. George W.  
 1841 Un. Hamilton  
 1841 Wash. Thomas L.  
**Harrison**  
 1811 Dick. Timothy J.  
 1816 Dick. George  
 1825 U. N. C. Frederick W., Mr. '32.  
 1836 Yale James  
 1838 Frank. W.  
 1838 Wash. John H.  
 1840 Dick. Samuel A.  
 1841 U. N. C. Atlas O.  
**Harriss**  
 1821 U. N. C. Nathaniel H., Mr.  
 1825 U. N. C. Livingston  
 1828 U. N. C. Edwin G.  
 1832 U. N. C. Thomas W.  
**Harshee**  
 1841 W. Pa. William P.  
**Hart**  
 1836 Yale Edward L., Mr.  
 1840 Yale James P.  
**Hartshorn**  
 1833 Harv. Charles H.  
**Hartshorne**  
 1837 N. J. Edward  
**Hartwell**  
 1839 Mari. William W.  
**Harvey**  
 1810 Jeff. James, Mr. '25.  
 1825 Jeff. David, Mr. '30.  
 1825 Jeff. Henry, Mr. '30.  
 1835 Mid. Curtis K.  
 1835 Amh. —Joseph, D. D., Yale, '08, & Mr.  
**Harwood**  
 1839 Un. E. V. N.  
 1841 Amh. Abel  
**Hasbrook**  
 1835 U. N. Y. Fenelon  
**Hasbrouck**  
 1835 Un. Charles W.  
 1837 Rut. Jonathan H.  
**Haskins**  
 1836 Un. Samuel M.  
 1837 Harv. David G.  
**Haslet**  
 1833 Mia. George N.  
**Hassan**  
 1795 Dick. James  
**Hastings**  
 1838 Ham. Panet M.  
 1838 Wms. Frederick H.  
 1838 Ham. Parsons C.

**Hatch**

- 1806 U. N. C. Durant  
 1815 U. N. C. *Lemuel*  
 1837 Yale Walter T., Mr.  
 1837 Bow. Albert R.  
 1840 Mid. Jeremiah  
 1840 Jeff. D. S.  
 1841 Un. Frederick W.

**Hathaway**

- 1835 Amh. Aaron K.

**Hattery**

- 1836 W. Pa. *James*, Mr.

**Haughton**

- 1825 U. N. C. Jonathan H.  
 1832 U. N. C. John H., Mr. '34.  
 1834 U. N. C. Thomas G.

**Hauser**

- 1817 U. N. C. Samuel T.

**Haven**

- 1835 Amh. *Joseph*, Mr.  
 1839 Ham. Francis

**Haverstick**

- 1825 Dick. *Henry*, Mr.

**Hawes**

- 1811 U. N. C. —Elias, Mr., Bro. B. A. '90.  
 1836 Bow. Leonard, Mr.  
 1837 Bow. William, Mr.  
 1841 Rut. John D.

**Hawkes**

- 1838 Wms. Edward P.

**Hawkesley**

- 1839 Wash. Samuel

**Hawkins**

- 1801 U. N. C. John D., Mr.  
 1805 U. N. C. Benjamin F., Mr.  
 1805 U. N. C. Joseph W., Mr., M. D.  
 '09, '30 W. Pa. *John*  
 '09, '30 W. Pa. James C.  
 1809 U. N. C. Philemon  
 1813 U. N. C. Francis, M. D.  
 1813 U. N. C. George W.  
 1817 U. N. C. John H., M. D.  
 1814 Dick. Josiah  
 1835 W. Pa. William T., Mr., M. D.  
 1841 U. N. C. John D.

**Hawks**

- 1815 U. N. C. *Francis L.*, Mr. '24.—Col. D. D.  
 1830 U. N. C. *Cicero S.*, Mr. '34. ['32.  
 1840 U. N. C. Francis H.

**Hawley**

- 1834 W. R. Amos P.  
 1835 Rut. Henry Q., Mr.  
 1837 Yale *James A.*, Mr.  
 1838 Un. Edwin H.  
 1838 Un. Henry S.  
 1838 Wes. *Bostwick*, Mr.  
 1839 Ham. Moses S.  
 1840 Wms. Charles  
 1840 Un. F. J.  
 1841 Un. James S.

**Hawthorn**

- 1834 Jeff. J. C.

**Hay**

- 1838 Mia. —*James*, D. D., Scotland.

**Hayden**

- 1805 Jeff. *Daniel*

**Hayes**

- 1805 Dick. *John*, Mr. Tut. and Prof.  
 1811 Frank. James  
 1828 Frank. John R.  
 1831 Nash. Richard H.

- 1834 Nash. Joel A.

- 1838 Bow. Stephen H.

- 1839 Harv. Francis B.

- 1839 Dart. Alonzo

- 1840 Bow. Thomas M.

- 1840 Jeff. Joseph M.

- 1840 N. J. James

**Haynes**

- 1824 Jeff. Henry

- 1835 Un. Daniel A.

**Hays**

- 1794 Dick. David, Mr.

- 1798 Dick. George

- 1812 Dick. Alexander L., Mr.

- 1823 Dick. —Adam, Mr., M. D., Penn.

- 1833 Jeff. Robert G.

**Hayward**

- 1836 Amh. Loyd A.

- 1837 Harv. Charles

- 1839 Harv. George

**Haywood**

- 1819 U. N. C. William H., Mr.

- 1820 U. N. C. John S.

- 1821 U. N. C. Rufus, Mr. '25, M. D.

- 1821 U. N. C. George W.

- 1822 U. N. C. Benjamin F.

- 1822 U. N. C. Fabius L., M. D.

- 1823 U. N. C. Thomas B.

- 1826 Nash. —John, LL. D.

- 1841 U. N. C. Richard B.

**Hazard**

- 1834 Bro. Edward H.

**Hazeltine**

- 1835 Dart. William

- 1839 Dart. Henry H.

- 1839 Wms. Charles G.

**Hazen**

- 1840 Dart. Norman

**Hazlehurst**

- 1841 Wash. Robert

**Heacock**

- 1835 Abel M., Mr.

**Head**

- 1840 Yale John F.

**Headen**

- 1821 U. N. C. Samuel

- 1839 U. N. C. James H.

**Headly**

- 1839 Un. —Joel T., B. A.

**Heald**

- 1841 Yale Daniel A.

**Healy**

- 1835 Dart. John P., Mr.

**Heannon**

- 1829 Jeff. *John E.*

**Heard**

- 1829 Frank. *George F.*, Mr.

- 1835 Col. William

- 1836 Col. James, Mr.

**Hearst**

- 1833 Mia. John W.

**Heath**

- 1840 Harv. John F.

- 1840 Un. Solomon P.

**Heaton**

- '09, '30 W. Pa. W., Mr., M. D.

- 1832 Bro. Isaac E.

- 1840 Dart. Austin C.

**Hebard**

- 1834 Mid. —William, Mr.

- Hedges**  
 1838 Yale Henry P., Mr.  
 1838 Rut. Charles H.
- Heerman**  
 1840 Un. Benjamin M.
- Heisly**  
 1834 Jeff. J. K.
- Helfenstein**  
 1823 Dick. William L., Mr.—LL. D. at (?)
- Hellen**  
 1829 C. D. C. Thomas J.  
 1833 C. D. C. Walter
- Helmes**  
 1821 Jeff. Meredith
- Hemans**  
 1836 Bow. Claud L.
- Hemenway**  
 1835 Mid. Asa
- Hemphill**  
 1792 Dick. James  
 1825 Jeff. John  
 1829 Jeff. —John, D. D.  
 1829 Jeff. J. J.  
 1833 Jeff. William R., Mr. '37.  
 1833 Jeff. James  
 1833 Jeff. —John, Mr.
- Henderson**  
 1790 Dick. Richard  
 1800 U. N. C. John L.  
 1804 U. N. C. Richard, Mr., Tut.  
 1806 U. N. C. James, Mr. '16, M. D.  
 1808 U. N. C. William, Mr. '16, Tut. M. D.  
 '09, '30 W. Pa. J. P., Mr., M. D.  
 1811 Dick. John A.  
 1814 U. N. C. Tippe S.  
 1816 U. N. C. Mark  
 1821 U. N. C. Pleasant, Mr., M. D.  
 1825 Dick. Matthew H., Mr.  
 1827 Dick. Lorenzo N., Mr.  
 1827 U. N. C. Lawson F., M. D.  
 1830 Frank. H. L.  
 1831 Jeff. John D.  
 1831 Jeff. Isaac J., Mr.  
 1831 Nash. James F.  
 1836 Jeff. J. K.  
 1837 N. J. Fenton M.  
 1840 Mid. Peter  
 1840 U. N. C. William H.
- Hendricks**  
 1810 Jeff. ¶\*WILLIAM, Sen. in Cong., and  
 [Gov. of Indiana, LL. D. '33.]
- Henk**  
 1840 Harv. John B.
- Henry**  
 1823 Jeff. Robert  
 1835 U. N. C. Robert W.  
 1838 W. Pa. John B.  
 1839 Jeff. Edwin W.  
 1840 N. J. Alexander  
 1840 Un. Milton
- Hentz**  
 1830 U. N. C. —Nicholas M., Mr. and Prof.
- Hepburn**  
 1839 N. J. Slator C.
- Hequembourg**  
 1835 Yale Charles L.
- Herndon**  
 1838 C. D. C. Traverse D.
- Herrick**  
 1838 Yale —Edward C., Mr.  
 1841 Wms. James
- Herring**  
 1838 U. N. C. Needham W., M. D.
- Herron**  
 1794 Dick. Francis, Mr.—Jeff. D. D. '24.  
 1830 Frank. Edward N.  
 1831 Jeff. John  
 1831 Nash. Abraham R.  
 1840 Jeff. James C.
- Hersey**  
 1820 U. N. C. —Austin A., Mr.
- Hershey**  
 1836 W. Pa. A. M., Mr.
- Hettick**  
 1824 Dick. —Paul I., Mr.
- Hewitt**  
 1839 Amh. Nathaniel A.
- Heyward**  
 1838 Harv. James B.  
 1838 Harv. William H.
- Heywood**  
 1836 Harv. John H.  
 1840 Harv. Benjamin
- Hickok**  
 1835 Mid. Milo J., Mr., Col. Del. Prof. &  
 1838 W. R. —Stephen C., Mr. [Tut.  
 1838 W. R. —Laurence P., Mr.]
- Hidden**  
 1836 Dart. Ephraim N.
- Hieskel**  
 1835 Jeff. —William B., Mr.
- Hiester**  
 1823 Dick. Augustus O., Mr.
- Higbie**  
 1836 Yale Daniel
- Higgins**  
 1831 Jeff. Anthony M.
- Hildreth**  
 1837 Harv. Samuel T.  
 1840 Mari. Samuel P.
- Hill**  
 1806 Frank. Reuben  
 1814 U. N. C. John, M. D.  
 1816 U. N. C. Charles A., Mr.  
 1818 U. N. C. Arthur I.  
 1822 U. N. C. Thomas  
 1827 Frank. Abram, Mr. '32.  
 1827 Frank. Henry P., Mr.  
 1830 U. N. C. Richard K.  
 1831 C. D. C. John T.  
 1832 U. N. C. Thomas B.  
 1832 Frank. —Richard K., Mr., U. N. C. '30.  
 1835 Yale Joshua  
 1835 Yale —Benjamin M., Mr.  
 1835 Bow. Lucas, Mr.  
 1836 N. J. Clement  
 1837 Wms. Charles C.  
 1837 Jeff. George  
 1837 Un. Truman C.  
 1838 Bow. James J.  
 1838 Bow. Joseph  
 1839 Dart. William P.  
 1839 Ham. Isaac H.  
 1840 Wms. Samuel N.  
 1841 Ober. William
- Hilliard**  
 1832 Nash. Isaac H.
- Hills**  
 1838 Un. Nathaniel S.  
 1838 Un. Horace  
 1839 Mari. John P.  
 1841 Wms. William



**Hillyard**  
 1800 Dick. John  
**Hillyer**  
 1825 Frank. John, Mr.  
 1828 Frank. Junius  
 1829 Frank. S. G., Mr.  
 1836 Col. Giles M.  
**Hilton**  
 '09, '30 W. Pa. W., Mr.  
**Himes**  
 1829 Dick. Charles F.  
**Himrod**  
 1839 Rut. John S.  
**Hindman**  
 1824 Jeff. Samuel, Mr. '30.  
 1824 Jeff. John, Mr. '30.  
**Hine**  
 1837 Yale Orlo D., Mr.  
**Hinds**  
 1838 Wat. Crosby  
**Hines**  
 1824 Frank. Richard K., Mr.  
**Hinman**  
 1839 Wes. Clark T.  
**Hinsch**  
 1827 Dick. Augustus F., Mr.  
**Hinsdale**  
 1836 Wes. Theodore  
**Hinton**  
 1798 U. N. C. Samuel  
 1813 U. N. C. John H., Mr. '28.  
 1814 U. N. C. Charles L.  
 1815 U. N. C. Robert, M. D.  
 1825 U. N. C. Samuel S.  
**Hitchcock**  
 1834 Mia. James K.  
 1836 Amh. Roswell D., Mr., Tut.  
 1836 Ham. Andrew H.  
 1837 Amh. Robert S.  
 1840 Harv. —Edward, L.L. D.—Yale, Mr. '18.  
 1840 Yale Ambrose N. [Prof. at Amh.  
 1841 Mid. Calvin, D. D., A. B. 1811.  
**Hoar**  
 1835 Harv. Ebenezer R.  
**Hobart**  
 1836 Col. John K.  
 1836 Wms. Anson L., Mr.  
 1837 Yale Leander S., Mr.  
**Hobby**  
 1837 Un. Charles E.  
**Hobson**  
 1838 U. N. C. Benjamin M.  
**Hoby**  
 1835 Wat. —James, D. D., Eng.  
**Hocker**  
 1839 Mia. James D.  
**Hodge**  
 1836 Harv. James T.  
 1825 U. N. C. William H.  
 1838 Ober. Nelson W.  
**Hodgeman**  
 1840 Un. T. Morey  
**Hodges**  
 1835 Mid. Edward F.  
 1838 Mid. —Cyrus W., Mr.  
**Hodgson**  
 1839 Dick. —Francis, Mr.  
**Hoffman**  
 1835 Col. Edward

**Hogan**  
 1822 U. N. C. John A.  
**Hogarth**  
 1840 Un. William  
**Hoge**  
 1789 Dick. David  
 '09, '30 W. Pa. John, Mr.  
 '09, '30 W. Pa. David  
 1827 Mia. —James, D. D.  
 1829 Jeff. Joseph P., Mr. '33.  
 1831 Jeff. John L.  
**Hogg**  
 1807 U. N. C. Gavin, Tut.  
 1812 U. N. C. James, M. D.  
 1831 Nash. Thomas T.  
 1837 Nash. Samuel E.  
**Hogshead**  
 1841 Mari. Calvin P.  
**Hoit**  
 1835 Dart. Moses F.  
**Hoke**  
 1841 U. N. C. John F.  
**Holbrook**  
 1814 U. N. C. —Levi, Mr. (?)  
 1839 Amb. Stephen E.  
**Holcomb**  
 1837 Wms. —Amasa, Mr.  
**Holcombe**  
 1840 Yale Gustavus A.  
**Holden**  
 1832 Bro. Charles  
**Holiday**  
 1836 Un. Thomas  
**Holley**  
 1837 U. N. C. George S.  
**Holliday**  
 1829 Mia. William A.  
 1837 Mia. Wilson C.  
 1838 Mia. Robert P.  
**Hollister**  
 1840 Yale Gideon H.  
 1840 Yale John C.  
**Hollman**  
 1828 U. N. C. Joel  
**Hollyday**  
 1838 N. J. William M.  
**Holman**  
 1840 Wms. Stephen  
**Holmes**  
 1798 Dick. Thompson, Mr.  
 1799 U. N. C. Samuel A., Prof.  
 '09, '30 W. Pa. H., Mr.  
 1817 U. N. C. Hardy L.  
 1819 U. N. C. Owen  
 1823 Dick. James, Mr.  
 1824 U. N. C. Hardy, Mr. '32, M. D.  
 1829 Dick. William J.  
 1833 Frank. —George L., Mr.  
 1835 Jeff. R. S.  
 1835 Dart. Artemas L.  
 1835 Dart. —Cyrus, Mr.  
 1835 Un. Le Roy  
 1835 U. N. Y. Alfred  
 1836 Mia. William  
 1837 Harv. Nathaniel  
 1837 Harv. Christopher C.  
 1838 Dart. James  
 1839 Wes. Mead  
 1840 Wat. Lewis  
**Holt**  
 1814 Frank. Thaddeus G., Mr. '23.

1817 U. N. C. William R., M. D.  
 1820 Frank. Pulaski, Mr.  
 1824 Frank. Hines, Mr.  
 1825 U. N. C. Samuel L., Mr. '29, M. D.  
 1832 U. N. C. Michael W., Mr. '37, M. D.  
 1840 Wat. George

**Holton**

1836 Amh. Isaac F.

**Homer**

1836 Amh. William B., Mr.

**Hoad**

1799 Dick. Thomas

**Hooker**

1840 Wms. —Edward W., D. D., Mid. '14, & [Mr.]

**Hooper**

1809 U. N. C. William, Mr. and at N. J. 1813.  
 [L.L. D. 1834, and Prof.—S.  
 [C. Coll. Prof.]

1812 U. N. C. Thomas C.

1815 U. N. C. James

1831 U. N. C. James D., Mr. Tut. and Prof.

1836 U. N. C. William W., Mr. '41.

**Hoover**

1828 Nash. Andrew J.

1833 Nash. George W.

1838 C. D. C. Thomas D.

**Hope**

1830 Jeff. Matthew B., Mr. '34.

**Hopkins**

1811 Dick. George R.

1827 Dick. James M., Mr.

1835 Yale —Samuel, Mr., Amh. '32.

1835 Ham. Ethan A.

1835 W. R. John W.

1836 Yale Arthur M.

1836 Wms. William, Mr.

1837 Dart. —Mark, D. D.—Pres. Wms.

1837 Bow. Eliphalet S.

1838 Wes. Varuum L., Mr.

1839 Un. Henry H.

1840 N. J. Horace

1840 Ober. Hiram

**Hopper**

1835 Jeff. Andrew

1839 U. N. Y. Edward

1841 Rut. Samuel S.

**Hoppin**

1831 Bro. Nicholas

1834 Bro. Carrington

1840 Yale James M.

**Horn**

1839 U. N. Y. William Y.

**Hornblower**

1838 N. J. William H.

**Hornell**

1838 Ober. George T.

**Horner**

'09, '30 W. Pa. J. S., Mr.

**Hornfager**

1838 Un. William C.

**Horton**

1826 Nash. Joseph W.

**Hosford**

1838 Dart. Benjamin F.

**Hoskins**

1826 U. N. C. Thomas S., Mr. '32.

**Hosmer**

1838 Yale Charles B.

**Hotchkin**

1836 Ham. —Beriah B., Mr.

**Hotchkiss**

1836 Yale Jacob T.

**Hough**

1838 Mid. John

1839 Mid. David L.

**Houghton**

1830 Frank. Robert B., Mr. '32.

1837 Dart. James C.

1840 Yale William A.

**House**

1837 Un. Samuel R.

**Houston**

1798 U. N. C. William, M. D.

1833 Nash. Russel

1840 Un. James E.

**Hovey**

1836 Bow. Joseph S.

1838 Amh. James

**Howard**

1811 Frank. John

1814 Frank. Milton

1830 Frank. Charles W., Mr.

1835 Yale Orin R., Mr. '39.

1835 Amh. Chancy

1835 Amh. William G.

1837 U. N. Y. E. H., Mr.

1839 Harv. Frederick

1839 N. J. William B. H.

1839 Mid. William A.

1839 Wms. Austin A.

**Howe**

1835 Yale James H., Mr. Tut.

1835 Yale Nathaniel S., Mr.

1838 Dart. William A.

1838 Amh. Benjamin

1838 Wes. Robert D.

1838 U.N.C. —George, D. D., Prof. South.  
 [Theo. Sem.]

**Howell**

1837 N. J. Dewitt C.

1837 C.D.C. —R. B. C., Mr.

1837 Mia. James B.

1839 Nash. —Robert B. C., Mr.

1839 H.L.T.I. Abraham P.

1840 N. J. Samuel N.

**Howes**

1838 Harv. William B.

1838 Harv. —Frederick, Mr.

1838 Wms. Rowland S.

**Howey**

1829 Jeff. Samuel M.

**Howland**

1835 Bro. —John, Mr.

1841 Amh. Harrison C.

1841 Amh. William W.

**Howze**

1836 U. N. C. Benjamin I.

**Hoyt**

1835 Mid. Edwin

1835 Wash. Warner

1837 W. R. William M.

1839 U. N. Y. W. M.

1840 Yale Joseph G.

1840 Un. J.

1840 Un. Z. T.

**Hubbard**

1836 N. J. Jonathan B.

1836 Ham. Frederick H.

1837 Harv. Henry

1838 U. N. C. Albert G.

1838 Mid. Clark B.

1839 Yale John N.

1839 Yale William F.  
1839 Yale Richard D.  
1839 Wash. Isaac G.  
1840 Harv. Nathaniel D.  
1840 Yale Chauncey H.  
1840 Wes. Chester D.

**Hubbell**

1820 U.N.C. —Ransom, Mr., Un. B. A. '11, and  
1833 Mid. Thomas H. [Mr.]

**Hubbs**

1840 N. J. Isaac G.

**Huber**

1833 Jeff. John

**Huckins**

1832 Bro. James

**Hudson**

1826 Mia. —John, Mr.  
1834 W. R. David O.  
1840 Mid. Henry N.

**Huestiss**

1839 Wes. Alexander C.

**Huggins**

1834 Mid. Henry T.  
1838 Un. Morrison  
1841 Nash. John H.

**Hughes**

1808 Jeff. Joseph  
1812 Jeff. —Joseph, Mr.  
1824 Jeff. John, Mr. '30.  
1824 Jeff. Watson, Mr. '30.  
1825 Jeff. Thomas E.  
1826 Jeff. William, Mr. '35.  
1840 Jeff. Daniel L.  
1840 Jeff. David

**Hughs**

1807 Jeff. —James, Mr.

**Huling**

1815 Dick. David W.  
1835 Nash. James

**Hull**

1814 Frank. Asbury, Mr. '25.  
1815 Frank. Henry, Mr. '20.  
1832 Jeff. David, Mr. '36.  
1836 Un. Laurens  
1836 Ham. Andrew  
1837 Yale Joseph D., Mr.  
1837 Yale John G.  
1838 Frank. W.  
1840 Un. Amos G.

**Hume**

1826 Nash. Ebenezer J.  
1835 Nash. Alfred  
1838 Nash. Jesse W.  
1839 C.D.C. —Thomas, Mr.

**Humes**

1829 Dick. Edward C.

**Humphry**

1835 Amh. John, Mr., Tut.  
1836 Amh. Luther  
1839 Dart. John P.

**Humphreys**

1835 Mia. William S.  
1837 Un. David

**Humrichouse**

'09, '30 W. Pa. T., Mr.

**Hungerford**

1840 Wes. Charles L.

**Hunt**

1800 U. N. C. Thomas, M. D.  
1806 Jeff. Thomas  
1825 Frank. John J., Mr.

1830 Frank. William H., Mr. '32.  
1831 Nash. —William G., Mr.  
1837 Yale Addison L., Mr.  
1839 N. J. R. Pearson  
1840 Yale Timothy D.  
1841 Un. Horace B.

**Hunter**

1792 Dick. William  
1821 Frank. John  
1835 Mid. Alexander C.  
1835 C. D. C. Andrew W.  
1836 Yale Moses H.  
1837 N. J. Charles H.  
1841 Jeff. Joshua

**Hunting**

1835 Amh. William  
1838 Un. Isaac M.

**Huntington**

1835 U. N. Y. Jedediah  
1836 Jeff. B. Wilbur  
1837 Mid. Joseph  
1838 Ham. Gurdon  
1839 Amh. Frederick D.  
1840 Yale Thomas S.

**Hurd**

1836 Yale John C., Mr.  
1837 Yale Philo R., Mr.  
1839 Harv. Francis P.  
1839 Yale Alva A.

**Hurlbert**

1839 Rut. Victor M.

**Hurlburt**

1838 Wes. Jesse B., Mr.  
1838 Ober. Roderick L.

**Hurlbut**

1837 Un. David E.  
1839 Mid. Samuel  
1841 Wes. Horace B.

**Hurst**

1834 Jeff. N. N., Mr.

**Huske**

1827 U. N. C. John W.  
1839 U. N. C. Walter A.

**Hussey**

1840 Harv. Frederick

**Huston**

1789 Dick. †Charles, Tut.  
1798 Dick. Robert  
1825 Dick. Samuel R., Mr.  
1839 Un. George W.

**Hutchins**

1835 Dart. Horace G., Mr.  
1835 U. N. C. James H.  
1840 Dart. Henry C.

**Hutchinson**

1802 Dick. John  
1826 Jeff. John, Mr. '35.  
1828 Jeff. W. W.  
1832 Frank. J. J., Mr.  
1834 Jeff. W., Mr.  
1834 Wat. Enoch, Mr.  
1839 Amh. Horace  
1841 Amh. Prosper K.

**Hunter**

1821 Jeff. John

**Hyatt**

1837 Yale Robert U., 1839.

**Hyde**

1835 Yale —William, M. D.  
1838 Mid. Azariah, Mr.  
1839 Wash. Marcus F.  
1841 Un. Ezekiel F.



- Hyer**  
 1837 Wes. William, Mr.  
**Hyslop**  
 1836 Un. James  
 1840 Un. Thomas  
**Iglehart**  
 1840 Yale Thomas S.  
**Ihrie**  
 1815 Dick. Peter H.  
**Ilisley**  
 1834 Wat. Silas, Mr.  
**Imbrie**  
 1835 N. J. Charles K., Mr. Tut.  
**Ingalls**  
 1836 Un. Wilson  
**Ingersoll**  
 1840 Yale Charles R.  
**Ingles**  
 1825 Jeff. Nathaniel  
 1833 Frank. Daniel, Mr.  
**Inglis**  
 1829 Dick. John A.  
**Ingram**  
 1835 Yale Porter  
**Inness**  
 1839 Dick. James A.  
**Ireland**  
 1841 U. N. Y. John B.  
**Irvin**  
 1838 Frank. J.  
**Irvine**  
 1794 Dick. Callender  
 1795 Dick. James, Mr.  
 1830 Dick. James R., Mr., M. D. Penn.  
**Irving**  
 1838 Un. Clark  
**Irwin**  
 1804 Frank. Jared, Mr. '09.  
 1804 Frank. Thomas, Mr.  
 1809 Dick. William  
 1825 Jeff. David F., M. D.  
 1834 Jeff. W. F., M. D.  
 1836 N. J. William T.  
**Isaacs**  
 1836 N. J. Russel N., Mr.  
**Isham**  
 1836 Yale Austin  
 1838 Wms. John  
 1840 Un. Giles L.  
**Iverson**  
 1824 Frank. —? Alfred  
 1835 Frank. Robert  
**Ives**  
 1834 U.N.C. —Levi S., LL. D., Col. D. D. '31.  
 1841 Yale George W.  
**Jack**  
 1794 Dick. John  
 1822 Frank. William  
**Jackson**  
 1804 Frank. William H., Mr.  
 1804 Frank. James, Mr.  
 1823 Nash. Andrew  
 1832 Frank. —Henry, LL. D.  
 1834 Jeff. R. M. S., M. D.  
 1834 Frank. Henry M.  
 1837 Jeff. B. D.  
 1837 Frank. J.  
 1837 Wash. Abner  
 1838 Harv. Patrick T.  
 1838 N. J. John S.  
 1838 Un. Theodore L.  
 1838 U. N. C. Joseph J.  
 1839 Yale Henry R.  
 1840 Amb. Alexander  
 1840 U.N.Y. —Samuel R., Mr.  
**Jacob**  
 1838 Harv. John J.  
 1840 Jeff. Parker  
**Jacobs**  
 1825 Jeff. David, Mr. '30.  
 1828 Jeff. Michael, Mr. '32.  
 1829 Dick. Cyrus H.  
 1831 Dick. Thomas B.  
 1833 Bro. William B.  
 1839 Harv. Justin A.  
 1839 Harv. Bela F.  
**Jacocks**  
 1836 U. N. C. Thomas S.  
 1839 Yale —Thomas, Mr.  
 1841 Yale Abel B.  
**Jacques**  
 1836 Bro. George  
**Jagger**  
 1837 Amb. Samuel H.  
**James**  
 1798 U. N. C. Hinton  
 1826 C. D. C. John W.  
 1839 Mid. Woodbridge L.  
 1840 Yale Horace  
 1841 C. D. C. W. H.  
**Jameson**  
 '09, '30 W. Pa. Alexander C., Mr., M. D.  
 '09, '30 W. Pa. David, Mr., M. D.  
**Jamison**  
 1838 N. J. Andrew S.  
**Janes**  
 1835 Amb. Justus L.  
 1835 Frank. D. H.  
 1837 Frank. P.  
**Janeway**  
 1835 Rut. John L., Mr.  
 1837 Rut. William R., Mr.  
**Janiver**  
 1835 N. J. Levi, Mr.  
 1840 N. J. John  
**Jansen**  
 1836 Rut. William H.  
 1840 Un. James H.  
**Jarrett**  
 1836 Frank. William A.  
**Jarvis**  
 1840 Bow. Leonard F. H.  
**Jay**  
 1834 U.N.Y. —Edward, Mr., Eng.  
 1835 Col. —Peter A., LL. D., B. A. '94, &  
 [Mr. and at Yale '98, LL. D.  
 [Harv. '33.  
 1836 Col. John  
**Jefferds**  
 1838 Bow. George  
**Jeffrey**  
 1818 Jeff. William, Mr. '25.  
**Jemison**  
 1838 N. J. William H.  
**Jenison**  
 1840 Ober. Charles A.  
**Jenkins**  
 1823 Dick. John C., Mr., M. D.  
 1829 Jeff. Robert R.  
 1835 N. J. William O.  
 1838 Amb. Abraham

**Jenks**

1839 Dart. —Otis, M. D.

**Jenkyn**

1841 Mid. —Thomas W., D. D.

**Jennings**

'09, '30 W. Pa. Thomas R., Mr., M. D.

'09, '30 W. Pa. Jacob, Mr.

1821 Jeff. —Obadiah, Mr.

1823 Jeff. Samuel C., Mr. '29.

1831 Nash. James D.

1837 Yale Isaac, Mr.

1839 Wms. Edmund B.

**Jennison**

1839 Harv. Samuel

**Jenny**

1836 U. N. Y. W.

**Jernegan**

1831 Bro. Joseph L.

**Jerome**

1835 N. J. Aaron B., Mr.

1836 N. J. Allen M., Mr.

1839 Ham. Charles

1840 Un. —Leonard W., B. A.

**Jessup**

1840 Yale James R.

**Jeter**

1841 C.D.C. —J. B., Mr.

**Jewett**

1829 C. D. C. Daniel T.

1834 Mid. Charles W.

1840 Amh. George B.

**Johnes**

1835 Rut. Theodore

**Johns**

1794 Dick. Richard

1833 Nash. Stephen B.

1834 U.N.Y. —John, D. D.

1840 Mia. John J.

**Johnson**

1812 U. N. C. William

1821 U. N. C. Thomas N., M. D.

1828 Jeff. Thomas, M. D.

1830 Jeff. John W., Mr. '35.

1830 Jeff. Samuel P., Mr. '35.

1832 Frank. Joseph, (?) Mr.

1832 Mia. Theodore

1834 Bro. Charles K.

1834 Frank. Herschel V.

1835 Yale Alexander S., Mr.

1835 N. J. John M., Mr.

1835 Dart. Gideon S.

1835 Bow. Alexander

1835 Ham. —Edwin F., Mr.

1835 Jeff. M. D.

1835 Jeff. George

1836 Rut. Edward D.

1836 Rut. John, Mr.

1837 Yale Charles A.

1837 N. J. Henry

1837 Dart. Alexander G.

1838 N. J. Daniel

1838 Bow. Elderkin R.

1838 Un. James S.

1838 Amh. Loring

1839 Rut. Teunis J.

1839 Wms. Ezra G.

1839 Bow. Samuel

1839 Amh. Charles P.

1839 Wat. Samuel L.

1839 Wes. Harmon M.

1840 U. N. C. Lucius J.

1840 Mia. Henry H.

1840 Mia. James W.

1840 Dart. Edward C.

1840 H.L.T.I. Charles I.

1840 N. J. W. J.

1840 Mid. Edward W.

1840 Mid. Myron W.

1841 Wms. Charles G.

**Johnston**

'09, '30 W. Pa. J., Mr.

1822 Jeff. James

1826 Dick. William N., Mr.

1826 U. N. C. Samuel J.

1828 U. N. C. Thomas P.

1829 U. N. C. James A.

1829 U. N. C. Sydney R., M. D.

1835 Yale Frank

1835 Wes. —John, Mr., Prof. Bow. '32.

1838 Mia. James F.

1839 U. N. Y. John T.

1839 Wat. Samuel L.

1840 Mid. Adams

1840 Ham. Edward H.

1840 U. N. C. William

**Johnstone**

1810 Jeff. William

1813 Jeff. Archibald, Mr. '18.

1815 Jeff. Thomas

1821 Jeff. William

1821 Jeff. —Robert, Mr.

**Jolly**

1835 Wes. Hugh B., Mr.

**Jones**

1804 U. N. C. Atlas, Mr. '11, Tut.

1804 U. N. C. Willie W.

1810 U. N. C. Thomas W.

1812 Frank. Richard

1812 Frank. Weldon

1818 U. N. C. Hamilton C., Mr.

1818 U. N. C. Henry

1822 Frank. Robert A.

1822 U. N. C. William D., M. D.

1823 Dick. Talbot, Mr.

1825 C. D. C. James, Mr.

1825 C. D. C. John A., Mr.

1826 Frank. William E.

1827 Mia. Thomas A.

1831 U. N. C. Allen C.

1831 U. N. C. Calvin

1832 U. N. C. Cadwallader

1832 U. N. C. Thomas F.

1833 U. N. C. Protheus E. A.

1834 Bro. Edmund

1835 Dart. Henry

1835 Dart. Willard

1835 Harv. Daniel

1835 Harv. Frederick

1835 Col. Joshua E.

1836 U. N. C. Thomas, Mr.

1836 Frank. John

1836 W. Pa. Alexander, Mr., M. D.

1836 Bro. John G.

1836 Mid. Zebulon

1836 Un. Charles F.

1836 Col. William A.

1836 Wat. Ahira

1837 U. N. C. Pride, M. D.

1837 Wms. Samuel G.

1838 Frank. J.

1838 Yale —S., LL. D., Col. and Un.

1838 Yale Seaborn A.

1838 N. J. George C.

1839 Frank. J.

1839 U. N. C. Alpheus

1839 N. J. Edward P.

1840 Yale —Samuel, Mr.

1840 N. J. J. A.

- 1840 N. J. Thomas L.  
 1841 Frank. C.  
 1841 C. D. C. J. J.  
 1841 C. D. C. J. H. C.  
**Jordon**  
 1819 U. N. C. Simon P., Mr. Tut.  
 1827 U. N. C. George R.  
**Joslin**  
 1835 Un. Chauncey C.  
**Joy**  
 1835 Wat. Amariah  
**Joynes**  
 1835 W. Pa. Levin S., Mr., M. D.  
 1835 W. Pa. William T., Mr.  
**Judah**  
 1834 U. N. Y. Washington, Mr.  
**Judd**  
 1836 Yale Sylvester  
 1838 Un. Soloman  
 1838 Un. Orvan  
 1839 Wms. Jonathan S.  
 1839 N. J. Frederick F.  
 1840 Yale Chauncey P.  
 1841 H.L.T.I. Orrin B.  
**Judson**  
 1831 Jeff. George, D. D. '33.  
 1833 Jeff. David X., Mr. '35.  
 1841 Mia. John M.  
**Kanouse**  
 1836 N. J. J. Alfred  
**Kean**  
 1841 Jeff. John F.  
**Kearns**  
 1838 Rut. — William, D. D., Ireland.  
**Kearsly**  
 '09, '30 W. Pa. John, Mr.  
**Keating**  
 1835 Bow. Edward M. E.  
**Kebler**  
 1839 Harv. John  
**Kedzie**  
 1839 W. R. Adam S.  
**Keeble**  
 1827 U. N. C. Edwin A.  
**Keech**  
 1839 Wes. Job W.  
**Keeling**  
 1841 C.D.C. —H., Mr.  
**Keener**  
 1839 Wes. John C.  
**Keeny**  
 1831 C.D.C. —John L., Mr.  
**Keep**  
 1836 Ham. John M.  
 1839 Un. Henry  
**Keeton**  
 1829 Nash. George W.  
**Keim**  
 1836 Jeff. Henry  
 1840 N. J. Isaac H.  
**Keith**  
 1841 Wms. William A.  
**Keller**  
 '09, '30 W. Pa. Isaac, Mr.  
**Kelley**  
 1840 Yale John S.  
 1841 Un. William  
**Kellogg**  
 1834 U. N. Y. Samuel  
 1835 U. N. Y. Robert R., Mr.  
 1836 Yale —Gardiner, Mr., Bow. '27.  
 1836 Wash. Henry L.  
 1836 Wms. Ephraim W., Mr.  
 1836 Amb. Ensign H.  
 1836 Amb. Loyal C.  
 1837 Wes. George, Mr.  
 1840 Bow. Elias  
 1840 N. J. Augustus C.  
 1840 Ham. Erastus M.  
**Kelly**  
 1816 Dick. Thomas, Mr.  
 1837 Un. David  
 1838 Wat. Moses J.  
 1839 N. J. James R.  
 1841 U. N. C. Angus R.  
**Kelsey**  
 1838 Mid. Daniel  
 1839 Bow. Hiram  
 1840 Mid. Lysander  
**Kelso**  
 1827 Jeff. Charles W., Mr. '31.  
 1835 Nash. George W.  
**Kemble**  
 1835 N. J. Aaron A., Mr.  
**Kempton**  
 1839 H.L.T.I. George  
**Kenan**  
 1840 U. N. C. Daniel L.  
**Kendall**  
 1830 Jeff. Thomas S., Mr. '34.  
 1837 Harv. Samuel A.  
 1839 Amb. Charles  
 1840 Frank. J.  
 1840 Ham. Henry  
**Kendrick**  
 1833 Frank. J.  
**Kenneday**  
 1841 Un. Joshua  
**Kennedy**  
 1795 Dick. John  
 1797 Dick. Robert, Mr.  
 1820 Jeff. John H., Mr. '29.  
 1827 Nash. —William E., Mr.  
 1850 U. N. C. William W. L.  
 1833 U. N. C. Warren E.  
 1835 Un. Duncan  
 1838 Mia. Gilbert  
**Kenner**  
 1831 Mia. Duncan F.  
**Kenney**  
 1828 Frank. Joseph A., Mr.  
 1837 Amb. Joel  
**Kent**  
 1839 Mid. William F.  
**Kerr**  
 1810 Jeff. James, Mr. '16, M. D.  
 1822 U. N. C. Samuel, M. D.  
 1829 U. N. C. James E.  
 1830 Jeff. Joseph, Mr. '34.  
 1833 Jeff. James W.  
 1834 W. Pa. John  
 1837 Jeff. Thomas W.  
 1838 Mia. John F.  
 1839 Wms. George  
**Ketchum**  
 1833 Frank. C. R., Mr.  
**Key**  
 1830 Jeff. John R.  
 1839 Yale Thomas M.  
**Keyes**  
 1835 Dart. Nathaniel A.



- Kidd**  
 1838 Nash. Hudson A.  
**Kidder**  
 1836 Yale Pascal P. P.  
 1836 Wes. Daniel P.  
 1836 Wms. Thompson  
 1837 Mid. — *Thomas*, Mr.  
 1839 Amh. John S.  
 1840 Mari. Samuel  
**Kiddoe**  
 1826 Jeff. David, Mr. '31.  
**Kidney**  
 1833 Un. John  
**Kilpatrick**  
 1835 Nash. Thomas J.  
**Kimball**  
 1836 Un. Alonzo  
 1837 Harv. Benjamin G.  
 1838 Bow. Thomas G.  
 1838 Un. David M.  
 1839 Bow. Israel  
 1839 Un. Joseph  
 1840 Harv. Henry C.  
 1840 Amh. Daniel  
**Kimberly**  
 1837 U. N. Y. J.  
**King**  
 1792 Dick. — *John*, D. D.  
 1801 U. N. C. Thomas D.  
 1815 U. N. C. *Robert R.*, Mr. and Tut.  
 1826 U. N. C. James A., Mr. '31.  
 1831 Bro. David  
 1833 U. N. C. Junius B.  
 1835 Harv. John A., Mr.  
 1836 Wash. Henry W.  
 1837 Un. William S.  
 1837 Un. George I.  
 1838 Harv. John G., Mr.  
 1838 Harv. Rufus  
 1839 Harv. John  
 1839 Harv. James G.  
 1839 Nash. Robert M.  
 1839 Un. George E.  
 1840 Harv. Thomas W.  
 1840 Harv. Archibald G.  
 1840 Mid. Edward P.  
 1840 Un. Hesden  
 1841 Frank. U.  
**Kingman**  
 1840 Wat. Lucius P.  
**Kingsbury**  
 — Mari. — *Addison*, Mr.  
 1840 Mari. Cyrus  
 1840 Mari. John P.  
**Kingsley**  
 1838 Mid. Henry, Mr.  
**Kinne**  
 1837 Dart. Amasa  
**Kinney**  
 1836 N. J. — *William A.*, Mr.  
 1841 Un. Henry E.  
**Kinsman**  
 1837 Dart. Isaac  
 1840 U. N. Y. — *Charles W.*, Mr.  
**Kirkland**  
 1837 Ham. Francis J.  
**Kirkpatrick**  
 1827 Dick. — *David*, Mr.  
 1839 N. J. John E.  
**Kitchell**  
 1835 Mid. *Harvey D.*, Mr., Tut.  
**Kittrell**  
 1822 U. N. C. Pleasant W., M. D.  
**Knapen**  
 1839 Mid. Daniel L.  
**Knapp**  
 1840 Yale Jared O.  
 1840 Wat. William S.  
 1841 Mari. Isaac  
**Kneeland**  
 1833 Frank. — *Henry M.*, Mr.  
 1840 Harv. Samuel  
**Kneiskern**  
 1838 Rut. Joseph  
**Knight**  
 1798 Dick. *Joshua*  
 1833 Bro. Nehemiah  
 1836 Jeff. Henry C.  
**Knighton**  
 1836 N. J. Frederick  
**Knott**  
 1835 Jeff. F. W.  
**Knowles**  
 1824 C. D. C. *James D.*, Prof. Newt. Th. Inst.  
 1835 Un. Henry L.  
 1836 Bro. John P.  
**Knox**  
 1794 Dick. Robert  
 1811 Dick. *John*, D. D., Wash.  
 1824 Dick. James  
 1836 Wms. Samuel  
 1838 Wes. *Loren L.*, Mr., Tut.  
 1839 Un. William B.  
 1839 Mia. John R.  
 1840 Ham. William E.  
 1841 Dick. George W.  
 1841 Frank. W.  
**Koontz**  
 '09, '30 W. Pa. *H. M.*, Mr.  
**Krebs**  
 1827 Dick. *John M.*, Mr., D. D. '41.  
**Kuhns**  
 '09, '30 W. Pa. *J. H.*, Mr.  
**Kunkel**  
 1839 Jeff. J. C.  
**Kurtz**  
 1825 Dick. William H., Mr.  
 1837 C. D. C. John D.  
**Kyle**  
 1828 Jeff. Henry T., Mr. '33.  
**Labagh**  
 1823 Dick. *Abraham J.*, Mr.  
 1823 Dick. *Isaac P.*, Mr.  
**Labar**  
 1837 N. J. John S.  
**Labranche**  
 1839 Harv. Romual  
**Lacey**  
 1821 U. N. C. † *Thomas J.*  
 1839 Rut. William H.  
**Lacy**  
 1832 Nash. — *Thomas J.*, Mr.  
 1839 U. N. C. — *Drury* — ? Hamp. Sid. B. A.  
**Ladd**  
 1835 Dart. John S., Mr.  
 1840 H. L. T. I. James S.  
**Lafferty**  
 1840 W. Pa. Robert H.  
**Laight**  
 1836 Col. Edward H.

- Laird**  
 1792 Dick. James  
 1794 Dick. Francis  
 1794 Dick. William  
 1823 Jeff. —Robert, Mr.  
 '09, '30 W. Pa. John, Mr.  
 '09, '30 W. Pa. R. M., Mr.  
 1827 Jeff. William W.  
 1837 Jeff. Harrison P.
- Lake**  
 1827 Jeff. William A., Mr.  
 1836 Col. James P.
- Lalor**  
 1840 N. J. J. D.
- Lamar**  
 1806 Frank. Thomas  
 1826 Frank. Ezekiel  
 1828 Frank. John
- Lamb**  
 1834 Mid. —Dana, Mr. and Univ. Va.  
 1837 Bow. George W., Mr.  
 1840 Yale David  
 1840 H.L.T.I. Thomas G.
- Lambert**  
 1834 U. N. Y. Amos B.  
 1836 Wash. David
- Lamson**  
 1835 Wat. William, Tut.
- Lancaster**  
 1836 Mia. Hugh
- Lander**  
 1835 Harv. Edward, Mr.
- Landon**  
 1841 Wes. George
- Lane**  
 1835 Wes. Harvey B., Mr. '39, Prof.  
 1837 Harv. John F. W.  
 1838 Bow. Daniel  
 1839 Un. Henry M.  
 1840 Wes. —George W., Mr., Prof. in Emory  
 1841 Un. Saurin E. [Coll.]
- Lang**  
 1837 N. J. Edmond
- Langford**  
 1838 Ham. George
- Langly**  
 '09, '30 W. Pa. James, Mr.
- Langston**  
 1816 Frank. E., Mr. '21.
- Langworthy**  
 1839 Yale Isaac P.
- Lansing**  
 1837 Un. James E.
- Lapham**  
 1834 Mia. Levi  
 1839 Wat. Rufus
- Larkin**  
 1835 Amh. Lyman B.  
 1840 Un. E. W.
- Larned**  
 1835 Bro. —Samuel, Mr.  
 1839 Yale Joseph G. E.
- Lasell**  
 1839 Wms. Nathaniel
- Latham**  
 1836 Dart. William H.
- Lathrop**  
 1825 Frank. —Alvin, Mr.  
 1839 W. R. —Daniel W., Mr.
- 1839 H.L.T.I. Edward  
 1839 Mid. Stephen S.
- Latta**  
 1329 Dick. James F., M. D., Univ. Pa.
- Latting**  
 1838 Mid. John J., Mr.
- Laughlin**  
 1837 Jeff. David
- Laurie**  
 1834 Jeff. Shepherd
- Laverty**  
 1809 Dick. Robert
- Law**  
 '09, '30 W. Pa. M.  
 1836 Frank. Joseph  
 1836 Un. Isaac  
 1837 Jeff. Robert F.  
 1837 Yale William F., Mr.  
 1838 Yale William L.  
 1841 Yale Stephen D.
- Lawrence**  
 1829 Frank. Samuel T.  
 1832 Frank. —?Edward, Mr.  
 1835 Harv. Amos A., Mr.  
 1835 Jeff. William  
 1835 Un. De Witt C.  
 1835 W. Pa. Thomas C.  
 1835 W. Pa. Richard J.  
 1837 Un. Henry C.  
 1837 Dart. Alfred L.  
 1838 Mari. Hubbard  
 1840 Harv. James  
 1840 Yale Amos E.  
 1840 Nash. Risley P.  
 1841 U. N. Y. Eugene  
 1841 Un. S. Atkins  
 1841 Un. Charles B.
- Laws**  
 1836 Dart. Solomon
- Lawyer**  
 1835 Un. James
- Lay**  
 1841 Yale George W.  
 1841 Yale John F.
- Lazell**  
 1833 C. D. C. Jonathan E.
- Lca**  
 1820 U. N. C. William M., M. D.  
 1821 U. N. C. Willis M., M. D.  
 1827 U. N. C. Lorenzo, Mr. '32, Tut.  
 1830 U. N. C. George G.  
 1833 U. N. C. Solomon, Mr. '38.  
 1837 Nash. John M.  
 1838 Yale Samuel H.
- Leach**  
 1837 Amh. Sanford  
 1837 Amh. Daniel
- Leaf**  
 1841 Yale Edmund
- Leafchild**  
 1838 U. N. Y. —John, D. D.
- Leake**  
 1792 Dick. Josiah  
 1794 Dick. Austin
- Leakin**  
 1835 N. J. John M., Mr.
- Leaming**  
 1812 Dick. Jeremiah F.
- Learned**  
 1837 Yale Robert C., Mr.  
 1841 Yale William L.

- Leath**  
 1830 Nash. James T.  
**Leatherman**  
 1825 Jeff. —Jonathan, M. D.  
**Leathers**  
 1835 Mia. Bowling S.  
**Leavell**  
 1840 U.N.Y. —William T., Mr.  
**Leavenworth**  
 1837 Un. Chauncy  
**Leavitt**  
 1837 Yale Sheldon  
 1837 Mid. —Harvey F., Mr., Yale '16, and  
 1839 Dart. Dudley [Mr. & Wms. '20.  
 1840 Yale William S.  
 1841 Jeff. John M.  
 1841 H.L.T.I. Benjamin F.  
**Leavy**  
 1831 Mia. —William A., Mr.  
**Leckie**  
 1838 U.N.Y. —John, Mr.  
**Leclerc**  
 1838 Dick. Edward E., Mr.  
**Lecompte**  
 1834 Jeff. S. D., Mr. '33.  
**Le Conte**  
 1832 Frank. William  
 1838 Frank. J.  
 1841 Frank. L.  
 1841 Frank. J.  
**Ledyard**  
 1838 Un. Lincklaen  
**Lee**  
 1812 Dick. Richard H., Mr.—Wash. Prof.  
 1819 Jeff. John  
 1822 Dick. Thomas R.  
 1823 Jeff. John  
 1824 Dick. Robert P.  
 1828 Frank. Henry C.  
 1835 Col. Charles C.  
 1835 Rut. David S., Mr.  
 1836 Harv. Henry  
 1836 Frank. William H.  
 1837 Wes. Charles A.  
 1837 N. J. George H.  
 1837 Jeff. —H. N., Mr.  
 1837 Rut. Edmund  
 1841 Wms. Jonathan E.  
**Leech**  
 1834 Jeff. J. S.  
**Leeds**  
 1835 Amh. George  
**Lees**  
 1829 U. N. C. David M.  
**Leet**  
 '09, '30 W. Pa. Isaac, Mr.  
**Leetch**  
 1823 U. N. C. James K.  
**Leete**  
 1839 Yale Theodore A.  
**Leffler**  
 1833 Jeff. Shepherd, Mr. '37.  
**Legate**  
 1839 Un. William M.  
**Legge**  
 1841 U.N.Y. —James, D. D.  
**Leigh**  
 1835 Bow. Edwin, Mr.
- Leighton**  
 1838 Un. Samuel S.  
 1841 U. N. Y. Nathan  
**Leiper**  
 1837 Rut. Thomas, Mr.  
**Leishman**  
 1834 Wat. Thomas  
**Leland**  
 1834 Bro. Augustin  
 1836 Harv. Aaron L.  
 1838 C. D. C. Marshall W.  
 1840 Amh. John H. M.  
**Lemoine**  
 1840 N. J. W. H.  
**Lemoyne**  
 '09, '30 W. Pa. F. J., Mr., M. D.  
**Lenox**  
 1837 Yale Walter T.  
**Leonard**  
 '09, '30 W. Pa. A., Mr.  
 1836 W. Pa. A. L., Mr.  
 1837 Un. Josiah  
 1838 N. J. Abraham F.  
**Le Row**  
 1837 Un. George L.  
**Lesley**  
 1837 Dick. Edward A., Mr.  
 1841 Dick. James  
**Leslie**  
 1806 Jeff. —Jonathan, Mr.  
**Leverett**  
 1832 Bro. Washington, Mr., Tut. and C.  
 1832 Bro. Warren, Mr. [D. C.  
**Leveridge**  
 1835 Col. John W.  
**Lewis**  
 1806 Frank. —Addin, Mr.  
 1813 Nash. John H.  
 1823 Frank. John S.  
 1827 U. N. C. Richard H., Mr.  
 1828 Frank. Aaron L., Mr.  
 1837 Jeff. Thomas S.  
 1837 Frank. D.  
 1838 U. N. C. Kenelm H.  
 1840 Dart. John  
 1840 Wes. Nathaniel C.  
 1841 Un. Henry M.  
**Liebenau**  
 1839 U. N. Y. M. F.  
**Lilley**  
 1840 Wat. William  
**Lillibridge**  
 1834 Frank. John O. H.  
**Lillingston**  
 1840 U. N. C. John A.  
**Lilly**  
 1838 Wms. Foster  
**Limber**  
 1839 Amh. John  
**Lincoln**  
 1836 Bro. John P.  
 1836 Bro. Jotham  
 1839 Harv. John W.  
 1839 Dart. Allen  
 1841 Dick. Richard V. B.  
**Lind**  
 1802 Dick. John, Mr.  
 1837 Jeff. John Y.  
**Lindsay**  
 1827 U. N. C. Jesse H.



- Lindsey**  
 1834 Jeff. W. S.  
 1840 Wes. John W.
- Lindsley**  
 1831 Nash. Adrian V. S.  
 1836 Nash. Nathaniel L.  
 1837 C. D. C. Solon  
 1839 Nash. John B.  
 1841 Un. Charles  
 1823 Dick. —Philip, D. D., N. J. '04, Mr.  
 [Tut. and Prof.—Pres. Nash. Univ.
- Linn**  
 1805 Dick. James, Mr.  
 1840 Mari. Daniel B.
- Linsley**  
 1835 Mid. —Charles, Mr.  
 1841 Mid. Darius M.
- Linsly**  
 1840 Mari. Charles E.
- Linton**  
 1814 Dick. John J.  
 1839 Mia. David
- Lippincott**  
 1836 N. J. Joshua
- Lippitt**  
 1837 Amh. Andrew C.  
 1838 Harv. George W.
- Little**  
 1838 N. J. Theodore  
 1840 N. J. William A.  
 1841 Wms. James,
- Littlejohn**  
 1799 U. N. C. —Joseph B., Mr., N. J. '96, & Mr.  
 1838 Nash. Willie J.
- Litton**  
 1831 Nash. Abram
- Livingston**  
 1822 Jeff. Andrew  
 1825 Jeff. Thomas, Mr. '30.  
 1835 Jeff. John  
 1835 Un. Johnston  
 1840 Wms. Henry G. L.
- Lloyd**  
 1816 U. N. C. Joseph R.  
 1839 Jeff. John
- Lochridge**  
 1837 Mia. Robert M.
- Locke**  
 1798 U. N. C. Robert  
 1838 Mid. Nathaniel C., Mr.
- Lockwood**  
 1835 Un. Henry C.  
 1838 Un. Lewis C.  
 1839 Un. William F.
- Logan**  
 1840 U. N. C. William
- Logue**  
 1836 Un. James W.
- Long**  
 1798 U. N. C. George W.  
 1825 U. N. C. Benjamin S.  
 1829 U. N. C. Osmond F., M. D.  
 1830 Jeff. Samuel, Mr. Prof.  
 1835 Frank. C. W.  
 1837 Nash. Nicholas  
 1838 U. N. C. William J.  
 1839 N. J. Mahlon  
 1839 Un. John M.  
 1840 Yale William H.  
 1841 U. N. C. James A.
- 1841 Mia. James  
 1841 Wat. Charles C.
- Longfellow**  
 1835 Bow. Nathan, Mr.  
 1839 Harv. Samuel
- Longley**  
 1840 Wes. Edmund
- Longstreet**  
 1823 Frank. —A. B., Mr.
- Loomis**  
 1835 Yale Osbert B.  
 1837 Un. Henry H.  
 1837 Un. Hezekiah H.  
 1837 Un. Charles A.
- Lord**  
 1835 Bow. Thomas N.  
 1836 Dart. John K., Mr.  
 1836 Ham. —John C., Mr.  
 1836 U. N. Y. J. S.  
 1837 Amh. Nathan L.  
 1837 Un. Francis E.  
 1838 Dart. Charles E.  
 1838 Amh. Charles  
 1839 Dart. Joseph L.  
 1840 Amh. George R.
- Loring**  
 1836 Wat. Joseph C.  
 1838 Harv. George B.  
 1839 Harv. Caleb W.
- Lothrop**  
 1834 Bro. Edward A.  
 1836 Harv. Loring
- Loughhead**  
 1833 W. R. James
- Love**  
 1836 Bro. Horace T.
- Loveland**  
 1841 Mid. Julian M.
- Lovell**  
 1834 Bro. Nehemiah G., Mr.  
 1834 Bro. Lorenzo R., Mr.  
 1836 Mid. Louis S.
- Low**  
 1836 Dart. Henry L., Mr., Geneva Coll.  
 [Tut.
- Lowe**  
 1829 Mia. Ralph P., Mr. '36.  
 1838 Mia. John G.
- Lowell**  
 1836 Harv. James R.  
 1840 Wat. S. W.
- Lowes**  
 1841 Mia. James A.
- Lowrey**  
 1829 Dick. Edward J.  
 1837 Ham. Samuel W.  
 1841 Mari. Robert
- Lowrie**  
 1829 Jeff. Matthew S.  
 1836 Frank. William S.  
 1837 Jeff. Walter M.
- Lowry**  
 1823 Jeff. William  
 1829 Jeff. John C., Mr. '33.  
 1831 Mia. Charles F.  
 1838 Frank. R.
- Luce**  
 1841 Un. Samuel D.
- Lucock**  
 1836 Col. —Benjamin, Mr.

<b>Ludlow</b>		1839 W. R.	Darius
1839 U. N. Y.	William H.	1839 Wms.	Addison
<b>Lumpkin</b>		1841 Amh.	Jabez B.
1823 Frank.	—Joseph H., Mr.	<b>Lynch</b>	
1823 Frank.	William B., Mr.	1836 Col.	George H.
1832 Frank.	John W.	<b>Lynde</b>	
<b>Lunt</b>		1838 Yale	Charles J.
1837 Bow.	Horace	1838 Yale	William P.
<b>Lusk</b>		1839 Yale	Watts S.
1810 Jeff.	Robert, Mr.	<b>Lyon</b>	
<b>Lutterell</b>		1792 Dick.	John
1835 Nash.	—James C., Mr.	1795 Dick.	James, Mr.
<b>Lyle</b>		1823 Jeff.	George
1829 Mia.	William C., Mr. '37.	1825 Dick.	George A., Mr.
1837 Mia.	John A. A.	1835 Harv.	Henry, Mr., M. D.
<b>Lyman</b>		1835 Col.	Charles H.
1836 Wms.	Josiah, Mr.	1836 N. J.	David, Mr.
1836 Un.	Henry	1839 Dick.	William
1837 Yale	Chester S.	1839 Dick.	John
1837 Amh.	George	1840 Un.	Cyrus
1837 Ham.	Theodore B.	1840 Wes.	—William P., Mr.
1838 Mid.	Gad	<b>Lytle</b>	
1839 Harv.	David H.	1801 U. N. C.	Archibald
		1824 U. N. C.	William F.

## VITAL STATISTICS OF NEGROES AND MULATTOES.

A WRITER in the Boston Medical and Surgical Journal states, that from authentic statistics and extensive corroborating information, obtained from sources of unquestionable authority, together with his own observation, he is led to believe that the following statements are substantially correct:

1st. That the longevity of the pure Africans is greater than that of the inhabitants of any other portion of the globe.

2d. That mulattoes, that is, those born of parents one being African, and the other Caucasian or white, are decidedly the shortest lived of any class of the human race.

3d. That mulattoes are no more liable to die under the age of 25, than the whites or blacks; but from 25 to 40, their deaths are as 10 to 1 of either the whites or blacks between those ages—from 40 to 55, 50 to 1—and from 55 to 70, 100 to 1.

4th. That the mortality of the free people of color, in the United States, is more than 100 per cent. greater than that of the slaves.

5th. That those of unmixed African extraction in the "free States" are not more liable to sickness or premature death than the whites of their rank and condition in society; but that the striking mortality, so manifest among the free people of color, is in every community and section of country invariably confined to the mulattoes.

The editor of the Journal appends the following:

From a correspondence published in the Boston Statesman, in April last, is taken the following statistics:—"In a population [colored] of 2,634,348, (including the free blacks,) there are 1,980 over 100 years of age; whereas there are but 647 whites over 100 years of age, in a population of 14,581,000."

"It so happens that we have before us a pamphlet published in 1827, by Dr. Niles, then a citizen of New York, now resident and well known in Paris, in which he gave a comparative statement of the mortality in the cities of Philadelphia, New York and Baltimore, deduced from the official reports of the boards of health of the respective cities, from which it appears that in the years 1823, 24, 25 and 26, the deaths were as follows:

	In New York.	In Philadelphia.	In Baltimore.
Whites,	1 in 40.15.	1 in 31.82.	1 in 44.29.
Free blacks,	1 in 18.88.	1 in 19.91.	1 in 32.2.
Slaves,			1 in 77.88.

SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF  
NEW ENGLAND,  
FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 167, vol. xv.

THOMAS DUDLEY.

[Governor of Massachusetts, in 1634, 1640, 1645, and 1650.]

THOMAS DUDLEY, one of the most distinguished of the Puritan settlers of New England, and second governor of the Massachusetts colony, was born at Northampton, in the neighborhood of the residence of the Earl of Northampton, in the year 1576. There is a tradition among the descendants of governor Dudley, in the eldest branch of the family, that he was descended from John Dudley, Duke of Northumberland, who was beheaded 22 February, 1554, and some of the name have been anxious to trace their descent to that ambitious courtier; but whoever will take the pains to consult Dugdale's *Antiquities of Warwickshire*, will be satisfied that our honest old Puritan could not have descended from the Dudleys, who figure so much in English history. His descent, however, was probably quite as honorable; as Dugdale produces evidence to show that Edmund Dudley, the privy counsellor of Henry VII., was the son, or grandson of John Dudley, a carpenter, and of very humble origin—and not descended from the family of Sutton, Baron of Dudley, in Staffordshire, as was pretended by the Duke. A late writer, speaking of Robert Dudley, son of the Duke, who became the favorite of Queen Elizabeth, and was made Earl of Leicester, says the disputes about his descent, go back to his great grandfather, who is described by one party as a carpenter, and by the other as a nobleman; while a third, acting as umpire, proposes to reconcile both theories by making him a "noble timber-merchant." However the dispute may be decided, the jest, founded on the first theory, is too good to be lost; it was said, that "he was the son of a duke, the brother of a king, the grandson of an esquire, and the great grandson of a carpenter; that the carpenter was the only honest man in the family, and the only one who died in his bed."

Thomas Dudley was the only son of Capt. Roger Dudley, who was slain in battle. Being left an orphan, he was taken into the family of the Earl of Northampton, where he remained for several years. He next entered the office of a judge of the name of Nicholls, in the capacity of a clerk, in which situation, the judge being a kinsman of his mother, he was allowed many favorable opportunities for the acquisition of knowledge. These advantages he faithfully improved, and became distinguished among the young men of his age, for intelligence, courage and conduct. Inheriting from his father, a taste for military adventure, and the most direct path to public honors during the reign of Elizabeth being the profession of arms, when the Queen ordered levies for the French service, he was appointed to the command of a company, marched into the field, and was at the siege of Amiens. On the conclusion of a treaty of peace, Capt. Dudley returned to England, and settled in the neighborhood of Northampton. Here he married "a gentlewoman whose extraction and estate were considerable;" which circumstance introduced him to an acquaintance with several eminent and pious dissenting clergymen. He attended their ministrations with a devout and prayerful spirit, and became one of the most sincere and inflexible of the persecuted body of the Puritans.

About this time, the young Earl of Lincoln having come into possession of his title and estates, Mr. Dudley was recommended to him, by Lord Say and others, as steward of the household. He entered the service of the Earl, and in the management of his affairs exhibited so much foresight, sagacity and fidelity, as to gain the entire confidence of that nobleman and his family. He remained about ten years steward of the Earl of Lincoln, when he removed to Boston, in Lincolnshire, where he became a parishioner of the famous John Cotton, and the associate of those noble spirits, who were soon to lay the foundations of religious freedom in the new world.

Mr. Dudley was one of the five undertakers of the settlement of the Massachusetts colony, and came over with the charter in 1630. His own graphic account of the first steps in this great enterprise, contained in his letter of 12 March, 1631, addressed to the Countess of Lincoln, is the best that can be given. "About the year 1627, some friends being together in Lincolnshire, fell into discourse about New England, and the



planting of the gospel there; and, after some deliberation, we imparted our reasons, by letters and messages to some in London and the West Country; where it was likewise deliberately thought upon; and at length, with often negotiation, so ripened, that in the year 1628, we procured a patent from his Majesty for our planting between the Massachusetts bay and Charles river on the south, and the river of Merrimack on the north; and three miles on either side of those rivers and bay; as also for the government of those who did or should inhabit within that compass; and the same year we sent Mr. John Endicott, and some with him, to begin a plantation; and to strengthen such as he should find there, which we sent thither from Dorchester, and some places adjoining; from whom the same year receiving hopeful news, the next year, 1629, we sent divers ships over with about three hundred people, and some cows, goats, and horses, many of which arrived safely. These by their too large commendations of the country, and the commodities thereof, invited us so strongly to go on, that Mr. Winthrop of Suffolk, (who was well known in his own country, and well approved here for his piety, liberality, wisdom and gravity,) coming in to us, we came to such resolution, that in April, 1630, we set sail from Old England, with four good ships. And in May following, eight more followed, two having gone before in February and March, and two more following in June and August, besides another set out by a private merchant. These seventeen ships arrived all safe in New England, for the increase of the plantation here this year, 1630—but made a long and troublesome and costly voyage, being all wind-bound long in England, and hindered with contrary winds, after they set sail, and so scattered with mists and tempests, that few of them arrived together."

In this fleet, came governor Winthrop, Mr. Dudley, and several other gentlemen of wealth and respectability. Mr. Dudley, while the *Arbella*, in which he embarked, was riding at anchor in the harbor of Cowes, was chosen Deputy Governor, in place of Mr. Humfrey, who remained behind. In the same fleet came between eight and nine hundred passengers, of various occupations, some of whom were from the west of England, but most from the vicinity of London. Having viewed the bottom of the Bay of Massachusetts, Winthrop, Dudley and others pitched down on the north side of Charles river, and took lodgings in a house which had been built there the preceding year. The rest of the company erected booths, and tents, about the town hill. Their place of worship was under a wide-spreading tree in the open air. On the 8th of July, a day of thanksgiving was kept for the safe arrival of the fleet. On the 30th of July, a day of solemn fasting and prayer was kept at Charlestown, when Winthrop, Dudley, and Wilson entered into church covenant, and the foundation of the first church in Boston was laid. On the 27th of August following, the church made choice of John Wilson as their teacher.

Mr. Dudley was in favor of making Newton, now Cambridge, the metropolis of the colony; and after consultation, governor Winthrop, and the assistants, agreed to settle there, and streets and squares, and market places, were duly surveyed and laid out. In the spring of 1631, Mr. Dudley and others commenced building. Gov. Winthrop had set up the frame of a house, but soon after changed his mind, and removed it to Boston. Mr. Dudley finished his house, and moved into it with his family. The first houses were rude structures, the roofs covered with thatch, the fire-places generally made of rough stones, and the chimneys of boards, plastered with clay. The settlers were publicly enjoined to avoid all superfluous expense, in order that their money might be reserved for any unforeseen necessities. Mr. Dudley having finished his house with a little more regard to domestic comfort, exposed himself to public censure. At a meeting of the governor and assistants, he was told, that "he did not well to bestow such cost about wainscoting and adorning his house, in the beginning of a plantation," both in regard to the expense, and the example. Dudley's answer was, that it was for the warmth of his house, and the charge was little, "*being but clapboards nailed to the wall in the form of wainscot.*"

The removal of Winthrop to Boston, in violation of his first understanding with Dudley, Bradstreet and others, was a source of mutual uneasiness; and the misunderstanding, on that and other matters, led Dudley, in April, 1632, to resign his offices of deputy governor and assistant of the colony. He even meditated for a time an abandonment of the colony, and a return to England. But the ministers and the magistrates saw the evil of this dispute between the two foremost men of the plantation, and after repeated and earnest meetings, succeeded in bringing about a reconciliation. Dudley's resignation was adjudged by the court of assistants to be a nullity, and he again entered upon the duties of his station. "Ever after (says Winthrop) they kept peace and good correspondency together in love and friendship."

Mr. Wilson, the first minister, having left Boston, in March, 1631, on a visit to England, the religious services of the church were performed alternately by governor Winthrop, the deputy-governor Dudley, and Mr. Nowel, the ruling elder, until November of that year, when Mr. John Eliot arrived, and preached with them until his settlement at Roxbury. Hubbard says these men, in the absence of their pastor, accepted the

charge, "knowing well that the princes of Judah, in King Hezekiah's reign, were appointed to teach the people out of the law of God."

In 1634, at the meeting of the general court in May, Mr. Dudley was chosen governor. This was the beginning of a new era in the history of the colony. It was the first legislature in which the representative principle was recognized. Three delegates from each of the towns were in attendance—the session was continued during three days—and Winthrop remarks, as if glad to escape from doubt, that "all things were carried very peaceably, notwithstanding that *some of the assistants were questioned by the freemen for some errors in government*," &c. The powers of the general court were now defined, the trial by jury was ordained, and orders were made regulating the future elections of the representative body. The general court at this session also established a military commission, vested with the most unlimited authority. At the head of this commission Governor Dudley was placed, having Winthrop, Humfrey, Haynes, Endicott, Coddington, Pyncheon, Nowell, Bellingham and Bradstreet for his associates. They were deputed, in the words of the record,\* "to dispose of all military affairs whatsoever; shall have full power and authority to see all former laws concerning all military men and munition executed; and also shall have full power to ordain or remove all military officers, and to make and tender to them an oath suitable to their places; to dispose of all companies, to make orders for them, and to make and tender to them a suitable oath, and to see that strict discipline and trainings be observed, and to command them forth upon any occasion they think meet; to make either offensive or defensive war; as also to do whatsoever may be further behoofeful for the good of this plantation, in case of any war that may befall us; and also that the aforesaid commissioners, or a major part of them, shall have power to imprison or confine any that that they shall judge to be enemies to the commonwealth; and such as will not come under command or restraint, as they shall be required, it shall be lawful for the said commissioners to put such persons to death." This was a formidable power to be intrusted to any man, or body of men, but it seems never to have been exerted to the injury or discontent of the people.

In the following year, governor Dudley was superseded by John Haynes, afterwards Governor of Connecticut. He was chosen assistant in 1635, and in the following year, when Sir Henry Vane was governor. For the years 1637, 8, and 9, he was deputy governor. At a general court in 1636, it was ordered that a certain number of the magistrates should be chosen for life—and governors Winthrop and Dudley were raised to this new dignity. "Only three years (says Savage,) did this council for life subsist." The object of the change was to tempt over some of the nobility and other leading men of England, who were ambitious of titles, by assuring them of a similar tenure of power in this new country. It was a weak device, which met no favor among the people, and was soon abandoned.

In 1637, Anne Hutchinson, a woman of familistic principles, and an ardent enthusiast, held meetings and gave lectures for the propagation of her peculiar sentiments. Her zeal and eloquence attracted numerous hearers, and her adherents rapidly increased. The whole colony was soon divided into two parties, the one called Antinomians, and the other Legalists. Governor Dudley, always foremost in what he believed to be his duty, opposed the new heresy with great zeal, and with Winthrop, Wilson, and others, maintained the principles and practices of the churches as they stood before this woman came into the country. With them in sentiment and feeling were the ministers and people of the other congregations; but Mr. Vane, the governor, and the Rev. Mr. Cotton, countenanced the opinions of Mrs. Hutchinson—her party became strong—the church was divided in twain—mutual censures passed between the brethren, and every thing in ecclesiastical affairs wore the aspect of disunion and change. The civil power of the colony was at last brought in to crush the heresy, and proved effectual for the time. Mrs. Hutchinson was banished, as was Wheelwright, her brother—all the principal men in the colony who had favored their preaching, were disarmed—and many, to escape banishment, became voluntary exiles from the colony. The trial of Mrs. Hutchinson is a precious document for those who would understand the manners, customs, and principles of our fathers. It is preserved by governor Hutchinson, in his History of Massachusetts.

In 1640, Mr. Dudley was again chosen governor, taking the place of Winthrop. The latter thus modestly notices the event. "Some trouble there had been in making way for his election, and it was obtained with some difficulty; for many of the elders labored much in it, fearing lest the long continuance of one man in the place should bring it to be for life, and, in time, hereditary. Beside this gentleman was a man of approved wisdom and godliness, and of much good service to the country, and therefore it was his due to share in such honor and benefit as the country had to bestow."

Winthrop succeeded Dudley again in 1641, and was governor in 1642. Although

\* 1 Col. Records, p. 139.

uniformly chosen one of the assistants, when not in a higher station, Dudley refused to accept that place in the latter year, unless the general court would give him liberty to remove from their jurisdiction whenever it might suit his convenience, without being bound in any existing oath or regulation, either as an officer, counsellor, or assistant. To these conditions the general court assented.

About this period, there was something like a struggle between the magistrates and ministers for power and influence. Mr. Cotton preached the doctrine, that the priesthood ought to be consulted by the magistrates, not only before they went to war, but in all civil affairs of the Commonwealth, and Mr. Rogers, another minister, told the people, that no governor ought to be continued in office for more than a year. These opinions met the indignant opposition of governor Dudley, and even the milder spirit of Winthrop was roused against them. But however the ministers and magistrates might disagree as to their separate powers, they were sufficiently united to preserve for many years, through their regulations as to the qualifications of freemen,\* the closest union of church and state.

In 1644, there being twenty-six training bands and a troop of horse in the colony, it was ordained that there should be one general officer in time of peace, whose title should be Sergeant-Major General. Governor Dudley, although sixty-eight years of age, was chosen to this office.

In 1645, Mr. Dudley was again chosen governor, and he was deputy governor from 1646 to 1649. In 1650, he was for the fourth time elected governor; was deputy governor in the two following years; and assistant in 1653, in which office he died.

Governor Dudley, shortly after the removal of the Rev. Mr. Hooker and his associates from Newtown (Cambridge) to Hartford, in 1636, himself removed to Ipswich; but his public engagements rendering it inconvenient for him to be so far from the seat of government, he established himself at Roxbury, where he died on the 31st July, 1653, in the seventy-seventh year of his age. He was a man of sound judgment, the most inflexible integrity, of great public spirit, and exemplary piety. With strong passions, he was still placable and generous in disposition. He was intolerant towards religious sectaries; and his zeal against heretics did not content itself with arguments addressed to the understanding, or reproofs for the conscience. He was shocked at the heresy of Roger Williams, who preached liberty of conscience, and voted for his banishment. Even more alarmed was he at what he believed to be the progress of error, when the famous Antinomian controversy a short time after shook the foundations of the churches; and with proportionate zeal did he exert himself to procure the banishment of Wheelwright, Anne Hutchinson, and others, as opposers of God's word, and enemies of the state. Through the whole of his life, Governor Dudley opposed and denounced what he deemed to be heresy, with an honest zeal, which, in these days of universal toleration, is sometimes referred to as a blot upon his fame. But the candid and judicious, who are acquainted with the history of the Puritans, and the circumstances under which "they came into a corner of the new world, and, with an immense toil and charge, made a wilderness habitable, on purpose there to be undisturbed in the exercise of their worship," will never be found censuring and railing at their errors. They will rather wonder at the wisdom of the views, the disinterested nobleness of principle, and self-sacrificing heroism displayed by these wonderful men, to whom the world is indebted for the most perfect institutions of civil and religious freedom known among men.

Morton thus speaks of the merits of governor Dudley:—"His love to justice appeared at all times, and in special upon the judgment seat, without respect of persons in judgment, and in his own particular transactions with all men, he was exact and exemplary. His zeal to order appeared in contriving good laws, and faithfully executing them upon criminal offenders, heretics, and underminers of true religion. He had a piercing

\* By the old colony laws, no man could have a share in the administration of civil government, or give his voice in any election, unless he was a member of one of the churches. A citizen was required to become a member of the church, in order to be a freeman, until 1664, when the general court repealed the law relating to the admission of freemen, but passed another law allowing English subjects, being freeholders to a certain value, who were certified by the minister of the place to be orthodox, and not vicious in their lives, to be made freemen, although not members of the churches. The following is the form of the

FREEMAN'S OATH.—"I, A. B., being by God's providence an inhabitant and freeman within the jurisdiction of this commonwealth, do freely acknowledge myself to be subject to the government thereof, and therefore do here swear by the great and dreadful name of the ever living God, that I will be true and faithful to the same, and will accordingly yield assistance and support thereunto, with my person and estate, as in equity I am bound, and will also truly endeavor to maintain and preserve all the liberties and privileges thereof, submitting myself to the wholesome laws and orders, made and established by the same; and further that I will not plot nor practice any evil against it, nor consent to any that shall so do, but will timely discover and reveal the same to lawful authority, now here established, for the speedy preventing thereof; moreover I do solemnly bind myself in the sight of God, that when I shall be called to give my voice touching any such matter of this state wherein freemen are to deal, I will give my vote and suffrage as I shall judge in mine own conscience may best conduce and tend to public weal of the body, without respect of persons, or favor of any man. So help me God, in the Lord Jesus Christ."



judgment to discover the wolf, though clothed with a sheep-skin. His love to the people was evident in serving them in a public capacity many years, at his own cost, and that as a nursing father to the churches of Christ. He loved the true Christian religion, and the pure worship of God, and cherished, as in his bosom, all godly ministers and Christians. He was exact in the practice of piety, in his person and family, all his life. In a word, he lived desired, and died lamented by all good men."

The following lines were found in his pocket, after his death, written apparently a short time before he died.

"Dim eyes, deaf ears, cold stomach, shew  
My dissolution is in view.  
Eleven times seven near lived have I,  
And now God calls, I willing die.  
My shuttle's shot, my race is run,  
My sun is set, my deed is done,  
My span is measur'd, tale is told,  
My flower is faded, and grown old,  
My dream is vanish'd, shadow's fled,  
My soul with Christ, my body dead.  
Farewell, dear wife, children, and friends!  
Hate HERESY; make blessed ends;  
Bear poverty; live with good men;  
So shall we meet with joy again.  
Let men of God in courts and churches watch,  
O'er such as do a TOLERATION hatch;  
Lest that ill egg bring forth a cockatrice,  
To poison all with heresy and vice.  
If men be left, and otherwise combine,  
My Epitaph's, I DIED NO LIBERTINE."

Governor Dudley, as has before been mentioned, married his first wife in England. She died 27 September, 1643. In the following year, he married Mrs. Catharine Hackburne, widow of Samuel Hackburne. This lady survived Governor Dudley, and was married to Rev. John Allin of Dedham, 8 Nov. 1653, a little more than three months after the governor's death. The children of governor Dudley, by both marriages, were, 1. *Samuel*, born in England, about 1606, came to this country with his father, was educated for the ministry, married a daughter of governor Winthrop in 1633, resided at Cambridge, Boston, and Salisbury, and finally settled at Exeter, as the minister of that town, in 1650, where he died in 1683, aged 77. The descendants of Rev. Samuel Dudley are very numerous in New Hampshire. 2. *Anne*, born in England, in 1612. At the age of sixteen she married Simon Bradstreet, afterwards governor of Massachusetts, and accompanied him to New England in 1630. She was a woman of rare accomplishments, and wrote a volume of poems, probably the earliest in America, a second edition of which was published in 1678. She died 16 September, 1672. 3. *Patience*, who married major-general Daniel Dennison, distinguished in the early annals of the colony. 4. *Mercy*, born 27 Sept. 1621, who married Rev. John Woodbridge, the first minister of Andover, Mass. 5. —, who married Maj. Benjamin Keaine, of Boston. 6. *Deborah*, born 27 Feb. 1645. 7. *Joseph*, born 23 July, 1647, (the second governor Dudley, see sketch following.) 8. *Paul*, born 8 Sept. 1650, married Mary, a daughter of governor Leverett, and died in 1681.

#### JOSEPH DUDLEY.

[Governor of Massachusetts, &c. in 1686, and from 1702 to 1715.]

JOSEPH DUDLEY, son of governor Thomas Dudley, was born on the 23d of July, 1647, at Roxbury, Massachusetts. He was the son of the Governor's old age, being born after his father had attained the age of seventy years. During his childhood, he was under the care of his excellent mother, and the Rev. Mr. Allin of Dedham, to whom she was married after the death of Gov. Dudley. He was educated at the free school in Cambridge, under the famous Master Corlet, and at Harvard College, where he graduated in 1665, in the 18th year of his age. Hutchinson says, "he was educated for the ministry, and if various dignities had been known in the New England churches, possibly he had lived and died a clergyman; but without this, nothing could be more dissonant from his genius. He soon turned his thoughts to civil affairs. Ambition was the ruling passion, and perhaps, like Cæsar, he had rather be the first man in New England, than second in Old."

He was admitted a freeman in 1672, and in 1673 he was first chosen a representative from his native town, Roxbury, and was re-elected for the two following years. In 1676, he was chosen one of the Assistants, in which office he continued, (with the exception of one year,) until 1685, when he was appointed President of Massachusetts and New Hampshire.

When the Narraganset Indian war broke out in 1675, Dudley was appointed one of

the commissioners of Massachusetts, who, accompanying the military forces of the colony into the country of the Narragansetts, were enabled to dictate the terms of a treaty, with the chiefs of that tribe, by which they bound themselves to aid the English in the war against Philip.

Mr. Dudley, with a keen perception of the future in political affairs, attached himself to the moderate party in 1680, inclining to the opinion that it was best to acquiesce in the surrender of the old charter, and wait for circumstances. This is supposed to have paved the way for his agency to England, to which, in conjunction with Major John Richards, he was appointed in 1682. He professed himself warmly in favor of the restoration of the charter, but his conduct in England proved him to have played the courtier rather for his own advancement than for the interests of his native land. His mission was unsuccessful, and he returned to Boston, 23 October, 1683. His proceedings not proving satisfactory to the people, he lost his election as an Assistant in 1684. During his visit to England, finding that he could not serve his country by obtaining a confirmation of the old charter, he determined to look well to his own interests; and accordingly became a prominent candidate for the chief magistracy. Dudley was a finished courtier, as well as an adroit politician, and the idea of having a New England man, born and brought up among the inhabitants, appointed governor, was a circumstance that gave him many friends—an advantage which a man of his address knew well how to use. He was successful in his application, and when the government of Massachusetts was changed, in 1686, to a President and Council, he was appointed to the presidency. King James II. was proclaimed with great ceremony, in the "High street in Boston," on the 20th April, 1686, and Col. Dudley received his commission on the 15th May, and published it on the 26th, when the new President first met the Council in form. He was commissioned as President of Massachusetts, New Hampshire, Maine, and Rhode Island; and to assist him in the government, fifteen mandamus counsellors were appointed by the Crown. No house of deputies was recognized. To the President and Council, thus constituted, was committed the power of managing and controlling all the political and judicial affairs of those colonies. The new form of government went into operation on the 25th May, 1686. In general, all the existing legal usages were observed. But Dudley's administration was short, and, though unpopular with the people, seems not to have been a very grievous one. It lasted but four months and twenty-six days, when the next political revolution brought Andros upon the stage, as governor of New York and New England. This man arrived at Boston on the 29th December, and published his commission on the following day. Dudley was retained as one of his Council, of which he became president, and was also made one of the Justices of the Superior Court. In this capacity, he opposed some of the proceedings of Andros and the Council, in their attacks upon the titles of the people to their lands. In other matters, however, he generally went with the party of Andros, and so managed as to keep up a friendly understanding with him and with Randolph, his infamous agent and confidential adviser.

Mr. Dudley, of course, became peculiarly the object of dislike among the people, who regarded him as little better than the betrayer of their liberties. And, when in April, 1689, they overturned the government of Andros, Dudley, as one of the most obnoxious, was arrested and kept a close prisoner for a long time. On the 26th May, 1689, a ship arrived from England with advice of the proclaiming of William and Mary. This was most joyful news. The fears of the people, of any bad consequences, from their late revolutionary actions, were now over. "On the 29th, the proclamation was published in Boston, with greater ceremony than had ever been known. Governor Bradstreet and his council, the civil and military officers, merchants of the town, and principal gentlemen of the town and country, being on horseback, the regiment of the town, and many companies of horse and foot from the country, appearing in arms—a great entertainment was prepared in the town house, and wine was served out to the soldiers."

On the 5th June, the representatives from several towns assembled at Boston. The council immediately proposed to them to consent to the liberation of the gentlemen seized by the people, upon security, but this was not agreed to; and on the 27th, they resolved that they were not bailable, and sent up articles against them. Sir Edmund Andros, Col. Dudley and others, remained in close custody for upwards of twenty weeks. At last an order was received from the King, approving the course pursued by the people, and old magistrates, and directing, that Andros and the rest of the prisoners should be sent forthwith to England. This order arrived late in the year, and on the 16th Feb. 1690, Sir Edmund Andros, Mr. Dudley, and several others, embarked for England.

Lieut. Gov. Danforth, in a letter to Dr. I. Mather, speaking of the transactions of this period, says, "Mr. Dudley is in a peculiar manner the object of the people's displeasure, even throughout all the colonies, where he hath set as Judge; they deeply resent his correspondence with that wicked man Randolph, for overturning the govern-

ment. The Governor and Council, though they have done their utmost to procure his enlargement, yet cannot prevail, but the people will have him in the jail; and when he hath been by order turned out, by force and tumult they fetch him in." Dudley himself, in a letter to Cotton Mather, dated 1st June, says, "I am told that this morning is the last opportunity for rolling away the stone from the mouth of this sepulchre, where I am buried alive," &c. And in a letter to Gov. Bradstreet, dated 12th Sept., he says, "After twenty weeks' unaccountable imprisonment, and many barbarous usages offered me, I have now to complain that on Monday, the whole day, I could be allowed no victuals, till nine o'clock at night, when the keeper's wife offered to kindle her own fire to warm something for me, and the Corporal expressly commanded the fire to be put out."

Gov. Dudley returned to his native country towards the close of the year 1690, having been more successful in conciliating the favor of the crown, than he could hope to be of regaining the confidence of the people. He was now looking to another sphere of action for public honors. The supreme court of the colony of New York was established on the 6th May, 1691, and on the 15th, Mr. Dudley, who had previously been appointed a member of the council of New York, was appointed chief justice by Governor Sloughter. On the 11th Nov. 1692, after the arrival of Gov. Fletcher, he was removed from this station, on account of not being resident in the province. As member of the council of New York, and senior of the board, he was entitled to preside in the administration of that province, on the death of Sloughter; but being absent in Massachusetts at the time, the chief command was given to another, a proceeding which Mr. Dudley did not think it worth while to contest.

Mr. Dudley went a third time to England in 1693; where he remained until 1702. While there, he was eight years Deputy Governor of the Isle of Wight, and was also a member of the House of Commons, for the borough of Newton. On the death of King William, he returned with a commission from Queen Anne, as governor of Massachusetts and New Hampshire, with which he arrived at Boston, 11 June, 1702, and was received, says the Boston News Letter of that day, "with great respect and affection." He was sworn into office 13th June, 1702. During his absence in England, he had managed to take advantage of the complaints transmitted from Massachusetts against Governor Phipps, and after having caused him to be arrested in London, and held to bail in £20,000, found it an easy matter to supplant him.

Bancroft says, that on meeting his first assembly, Dudley gave "instances of his remembering the old quarrel, and the people, on their parts, resolved never to forget it." "All his ingenuity could not stem the current of their prejudice against him." A stated salary was demanded for the governor. "As to settling a salary for the governor," replied the House, "it is altogether new to us; nor can we think it agreeable to our present constitution; but we shall be ready to do what may be proper for his support." Here began the controversy which nothing but independence could solve. In vain did Dudley endeavor to win from the legislature, concessions to the royal prerogative; and he, and, for a season, his son also, became the active opponents of the chartered liberties of New England, endeavoring to effect their overthrow, and the establishment of a general government, as in the days of Andros. "This country would never be worth living in, for lawyers and gentlemen, till the charter is taken away."

At the general election in May, 1703, governor Dudley negatived five of the newly elected counsellors—men of probity, influence and popularity—but whose course towards him, in the revolution of 1689, he could not so far overlook, as to admit them among his confidential advisers. Thomas Oakes, a representative from Boston, and a popular leader of the opposition, was this year chosen speaker of the house. The governor negatived the choice. He was then chosen to the council, when Dudley negatived him there also. He was for many years, representative from Boston, and in 1705, was again chosen speaker. Dudley negatived the choice, and ordered the House to choose another person, but they refused. These proceedings, of course, rendered the governor very unpopular with the people. The belief was also becoming somewhat general, encouraged by the scandals of his enemies, that he was secretly encouraging an illicit trade with the French possessions in North America—a charge which does not seem to have had any foundation.

From his first arrival as governor, Dudley had shown a fond regard for the interests of his *Alma Mater*, and President Quincy, in his elaborate History of Harvard University, classes Gov. Dudley among the greatest benefactors of the college. "Of all the statesmen, who have been instrumental in promoting the interests of Harvard University, Joseph Dudley was most influential in giving its constitution a permanent character." When, however, near the close of his career, the trustees of the college refused to make a son of the governor their treasurer, the corporation incurred his resentment, and that of the family.

The demise of Queen Anne occurred in 1714. This event rendered the tenure of Governor Dudley's office precarious—his influence declined, and he seems to have



gathered his robes about him to quit the stage. He met the Assembly for the last time in May, 1715, but made no speech, as was his wont. He was superseded in November of that year, by governor Shute.

Gov. Dudley's administration was popular in New Hampshire. Beside his attention to the general interest of the province, and his care for its defence against the Indians, he had the particular merit of favoring the views of the people who were opposed to Allen's claim; and they made him amends, by promoting in the assembly addresses to the Queen, defending his character when it was attacked, and praying for his continuance in office, when petitions were presented for his removal. A good harmony subsisted between the governor and people, and between the two branches of the legislature of the province, during the whole of this administration. The general feeling in his favor was evinced in 1707, when a petition from Massachusetts to the Queen against the governor, was read before the general assembly in New Hampshire, the council and representatives in full assembly, *nemine contradicente*, voted that some of the charges were scandalous, unheard of, and false reproaches; and they drew up an address to the Queen, in which they justified his administration from all those calumnies, and prayed his continuance in the government.

Governor Dudley, as one of the original grantees of the town of Oxford, Massachusetts, conceived the project of forming there a settlement of French Protestants, who were looking for safety by flight to other countries, on the revocation of the edict of Nantes.\* A correspondence took place between some of the leading Protestants at Rochelle and the proprietors of Oxford, which resulted in the settlement of that town in 1686, by thirty Hugonot families, who had escaped from France.†

On leaving office, governor Dudley retired to his estate in Roxbury, where he died on the 2d April, 1720, in the 73d year of his age. "He was buried, (says the Boston News-Letter,) on the 8th, in the sepulchre of his father, with all the honors and respect his country was capable of doing him: there being two regiments of foot, and two troops of horse in arms; and while his funeral was passing, the guns at His Majesty's Castle William were fired; and on the occasion all the bells of the town of Boston were tolled. There attended at his funeral, the members of his Majesty's Council, in Boston and the neighboring towns; a great number of justices of the peace, ministers, gentlemen, merchants, and others." The same authority thus sums up the character of governor Dudley:—"He was a man of rare endowments and shining accomplishments, a singular honor to his country. He was early its darling, always its ornament, and in age its crown. The scholar, the divine, the philosopher, and the lawyer, all met in him. Under his administration, we enjoyed great quietness, and were safely steered through a long and difficult Indian and French war. His country has once and again thankfully acknowledged his abilities and fidelity, in their addresses to the throne. He truly honored and loved the religion, learning, and virtue of New England; and was himself a worthy patron and example of them all." Hutchinson, in a strain less eulogistic, thus speaks of governor Dudley: "Few men have been pursued by their enemies with greater virulence, and few have been supported by their friends with greater zeal. We have seen a second generation inherit the spirit of their ancestors, the descendants on one side preserving an affection for his family and posterity, and on the other retaining equal disaffection against them. He applied himself with the greatest diligence, to the business of his station. The affairs of the war, and other parts of his administration, were conducted with good judgment. In economy, he excelled, both in public and private life. He supported the dignity of a Governor, without the reproach of parsimony, and yet, from the moderate emoluments of his post, made an addition to his estate. The visible increase of his substance made some incredible reports of gross bribery and corruption to be easily received; but in times when party spirit prevails, what will not a governor's enemies believe, however injurious and absurd?"

Such is the judgment of a contemporary, and of the early historian of Massachusetts, respecting the second governor Dudley. Bancroft, with the added lights of historical investigation, comes to this stern estimate: "The character of Dudley was that of profound selfishness. He possessed prudence and the inferior virtues, and was as good a governor as one could be, who loved neither freedom nor his native land. His grave is among strangers; his memory has perished from among those whose interests he flattered, and is preserved only in the country of his birth. He who loved himself more than freedom or his country, is left without one to palliate his selfishness."

Governor Dudley married, in 1668, Rebecca, daughter of major-general Edward Tyng, of Boston, afterwards of Dunstable. She survived the governor about two years, and died 21 September, 1722. Their children were, 1. Thomas, born 26 February, 1670,

\* Henry IV. of France, on the 13 April, 1598, signed at Nantes, an edict, granting "perpetual and inviolable liberty of conscience to the Protestants." This edict was revoked by Louis XIV. on the 8 Oct. 1685.

† See an interesting memoir of the French Protestants of Massachusetts, by the late Dr. HOLMES, in 2d vol. 3d series Mass. Hist. Collections.

graduated at Harvard College in 1685; 2. *Edward*, born 4 September, 1671, died in January, 1683; 3. *Paul*, born 3 September, 1675, graduated at H. C. in 1690, and died at Roxbury, 21 January, 1751, aged 75. He finished his law studies at the Temple, London; was appointed attorney general of the province, and afterwards chief justice. He was a learned and pious man, and the founder of the Dudleyn Lecture at Harvard College. A member of the Royal Society of London, several valuable articles from his pen are found among their published transactions; 4. *Samuel*, born in September, 1677; 5. *John*, born 25 February, 1679; 6. *Rebecca*, born in 1681, married 15 Sept. 1702, to Samuel Sewall, son of Chief Justice Sewall, and proprietor of a large estate in Brookline, where he died of paralysis in 1751, aged 73; 7. *Catharine*, who died young; 8. *Anne*; 9. *William*, born 20 Oct. 1686, graduated at H. C. in 1704, was a colonel of militia, and member of the council; 10. *Daniel*, born 4 February, 1689; 11. *Catharine*, 2d; and 12. *Mary*.

#### WILLIAM DUMMER.

[Acting Governor of Massachusetts and New Hampshire, from 1723 to 1728]

WILLIAM DUMMER was born at Newbury, Massachusetts, in 1679. He was a descendant of the respectable family of that name seated at Bishop-Stoke, in Hampshire, England, from whence Richard, Stephen and Thomas, sons of John Dummer, came to New England in 1632. Richard settled at Roxbury; the others subsequently returned to England. Richard was born in 1591, was made a freeman on his arrival in New England, in 1632; was elected assistant in 1635 and 1636, and treasurer in 1636, when he removed to Newbury, which town he represented in 1640, '45, '46, and '47. He died 14 Dec. 1679, aged 88. His son, William, born 18 Jan. 1659, was the father of Lieut. Gov. Dummer.

In 1716, being at the time in England, William Dummer, through the influence of Sir William Ashurst, was appointed lieutenant-governor, under Shute. During his stormy administration, we hear little of Dummer. His office was almost nominal, and the salary £50 only, which the general court, in 1720, reduced to £35.

In January, 1723, Gov. Shute having left the province for England, for the purpose of instituting articles of complaint against the House of Representatives, for encroaching on the king's prerogatives, the administration devolved upon Mr. Dummer. His administration was a pacific and quiet one. In 1725, having effected a favorable treaty with the Eastern Indians, his pacific measures, and his favoring a synod of the clergy, rendered him popular at home, but incurred the displeasure of Shute and of the king. Gov. Burnet arrived and entered upon the duties of his office, in 1728; but dying 7 Sept. 1729, the government again devolved upon Mr. Dummer, in the administration of which he remained until superseded by lieutenant-governor Tailor, shortly after the arrival of Gov. Belcher, in 1730. From this period, he remained in private life. His death occurred 10 Oct. 1761, at the age of 82. The Rev. Mather Byles, who preached his funeral sermon, says, "Scarce any one ever passed this life with a more unspotted character, or performed its various duties with more universal esteem. The wise, incorrupt and successful administration of Mr. Dummer, will always be remembered with honor, and considered as a pattern worthy the imitation of all future governors. Inspired with a profound veneration for the Supreme Being, firmly attached to the religion of Jesus, he received its doctrines with submission, attended its institutions with reverence, and practised its precepts with uniformity. At his death, he left a great part of his estate to pious and charitable uses."

All the historians of the period, speak of Gov. Dummer in terms of the highest honor. "I cannot help heaping encomiums upon Lt. Gov. Dummer," says Douglass, with whom the language of praise was not easy. "Few public men," says President Quincy, "enjoyed or have transmitted a purer or more enviable reputation."

#### THE INFLUENCE OF MELANCTHON ON THE REFORMATION.

[By Mr. L. H. SHELDON.]

To the Christian scholar the period of the Reformation is full of interest. Three centuries have not removed from human sympathy the actors of that sacred drama. Their names are now as familiar to us, as those of the playmates of our childhood. The thrilling incidents of their lives are still repeated around our own firesides, as well as beneath the green trees of Germany. But while we lavish our encomiums upon the men, we fail to recognize the "armorial

bearing" of the leaders; the peculiar part which each enacted in the revolution of the sixteenth century. And, perhaps, there is no one of them of whom this can be said with more truth than of Philip Melancthon.

Fourteen years the junior of Martin Luther; his father but an obscure master armourer in the little town of Bretten, in Saxony, Philip soon rises before us as the Theologian of the Reformation. Early in life, his keenness of perception, his expertness in acquiring, and his rare tact for communicating knowledge, attracted the attention of that celebrated German scholar, Reuchlin, who, as a compliment to his youthful genius, presented him with a *Greek Grammar* and a *Bible*! However trivial this circumstance may appear, it was destined to shape and mature for Europe such a revolution as she had never beheld. It opened a new and promising field for research; and Melancthon entered upon his investigations with an ardor which knew no bounds. By this association, the intellectual and moral were blended in beautiful harmony with his earliest literary acquisitions. The rugged path of the scholar was ever lined with fresh flowers, and paved with the rarest gems, while that "old Froben Bible" was his bosom companion and counsellor. Religious truth was thus inwrought into his soul, and sent a thrill of life into every part of his moral system. We cannot look upon this incident as a happy casualty merely. We think we do not overstep the bounds of reason, if we recognize a superintending Providence in this occurrence; for these two books were to be the study of Melancthon's life; they were to develope and give direction to those powers, which enabled him to act so conspicuous a part in the exciting scenes of the Reformation.

The precociousness of his intellectual strength still astonishes us, as it then astonished all Europe.

To behold a lad of but twelve summers, and of only two years' residence in a public institution, employed in composing most of the public harangues and eloquent discourses that were delivered in the University; and even engaged in writing for the professors themselves, is no slight testimonial in regard to his celebrity as a scholar. Such was his early enthusiasm, that he could not rest satisfied with his eminent proficiency in theology and the classics. He had but gazed within the portals of the temple, and he would penetrate into its inmost shrine. With unabated interest, he entered upon the study of mathematics, jurisprudence, logic, and medicine. The treatises of Galen he could repeat from memory. From each he culled the richest fruits; nor were his labors unrequited.

Elected a Doctor of Philosophy at the age of seventeen, in one of the most distinguished Universities of Germany, he immediately shone as one of the brightest stars in the literary hemisphere; and for his nice discrimination and taste, his classic purity of style, his mild, yet earnest defence of the truth, won the admiration of the most learned men of his day. The encomium of Erasmus presents us with a lively picture of his mental endowments, at this early stage of his public life. "Of Melancthon," he says, "I have already the highest opinion, and cherish the most magnificent hopes; so much so, that I am persuaded Christ designs this youth to excel us all; he will totally eclipse Erasmus. What quickness of invention! What purity of diction! What vastness of memory! What variety of reading! What a modesty and gracefulness of behaviour! What a princely mind!" Such a eulogium, pronounced by one of the most elegant scholars of the time upon a youth of eighteen, needs no comment.

Such was the literary character of Philip Melancthon at the opening scenes of the Reformation.

Called by the Elector Frederic to fill a professorship in his new University at Wittemberg, he entered upon the duties of his office just as the storm of papal wrath began to thicken around the Saxon Reformer. The famous theses of the Augustinian Monk had already reached the Vatican, and called forth the summons of Leo X. Every artifice which ingenuity and hypocrisy could furnish to intimidate the intrepid Reformer, had been tried to no purpose. He stood calm, unmoved amidst the whirlwind and tempest of passion which seemed about to overwhelm him. But the Roman Despot had now forged a "thunder-bolt" for his destruction. His ruin seemed almost inevitable. Luther now felt



the need of a counsellor and friend,—into whose bosom he could pour out his sorrows; one too of eminent talent; for he saw that the simplest truths of the Gospel were involved in the inextricable mazes of scholastic theology; that the grossest errors were so interwoven with dialectic subtleties, that it required the most extended research and philosophical acumen to bring out the truth, and strip it of its ungainly habiliments. Such a friend was found in Melancthon.

With the deepest reverence for the word of God, and the most unyielding love for whatever tended to expand and beautify the intellect, Melancthon bent all his energies to occupy that place in the work of reform, which the genius of Luther could not fill.

In that celebrated conference at Leipsic, the young professor displayed that rare talent for discussion, for which he afterward became so distinguished. He planted himself by the side of his friend, and watched the progress of the debate with the most anxious solicitude. His extensive research and keen-sightedness, furnished him with a ready refutation of the sophistries and speculations of the chancellor of Ingolstadt. These he noted upon paper, and handed to Luther from time to time as opportunity presented. We are not surprised that the vain Dr. Eck should be somewhat piqued at the mental superiority of this youth, and provoked to exclaim: "Tace tu Philippe, ac tua studia cura, nec me perturba;" "Be silent, Philip, and mind your studies, and do not stand in my way."

It was this just appreciation of right, and the masterly power exhibited in its defence, which pre-eminently fitted Melancthon to be ranked by the side of Luther as a Reformer.

It was left to the "Grammarian of Wittemberg," to restore philosophy to its purity, and truth to her throne. Not but that other men, distinguished for their learning and piety, were engaged in this noble struggle; but the brilliancy and power of Melancthon placed him far in advance of his contemporaries, and imparted an authority to his opinions which no other man possessed.

Ever after the disputation at Leipsic, this elegant scholar "bowed the heights of his learning before the word of God." The rashness of Dr. Eck forced him into the contest. In his first theological writing, a reply to the Chancellor, he lays down the great principles of hermeneutical science with an acuteness and power surpassing all his predecessors. "The 'weak grammarian' had arisen, and the broad and robust shoulders of the scholastic gladiator had yielded under the first movement of his arm." Never before had any one shown so convincingly the inferiority of the Fathers to the Sacred Penmen. The word of God was once more reinstated in its proper place; it was made the touchstone by which the thoughts and maxims of philosophers, Fathers, and all scholastic writers, were to be tried. The "exquisite urbanity" which marked this production, softened the animosity of opponents, and prepared the way for a cordial reception of that truth for which Luther had so zealously and manfully contended.

His familiarity with the Greek and Latin classics, and his thorough knowledge of the various systems of philosophy then in vogue, not only gave clearness and precision to his ideas, but enabled him to clothe his thoughts with such an indescribable beauty, that multitudes of learned men, from all parts of Europe, gathered around him to listen to his instruction, and unsuspectingly, to be influenced by his piety. His biographer assures us, upon good authority, that nearly two thousand scholars usually thronged his lecture-room. His lectures upon Paul's Epistles, won over to the interests of the reformation some of the most powerful minds in Europe; a new impulse was thus given to the cause: It was greatly owing to the literary influence of Melancthon, that the reformation was placed upon so broad and permanent a basis. The effects of his wisdom and enlightened piety, had reached the thrones of England and France. There was no longer a solitary monk assailing the whole power of Rome; but princes and kings; the imperial power; the learning and eloquence too, of the nation. It was impossible to resist his reasonings against the absurdities of papacy.

"Melancthon," said Luther, "is the most dreaded enemy of Satan and the schoolmen; he knows all their foolishness, and he knows Christ as a rock. That young Grecian goes beyond me even in divine learning. He will do you more good than many Luthers."

His "Discourse to the States of the Empire," distinguished for its elegance of style, and strength of reasoning; the "New Testament in German," the joint production of Luther and Melancthon, and one which was hailed with perfect enthusiasm by all classes; the "Locī Communes," a system of divinity drawn entirely from Scripture, which Erasmus designates as a "wondrous army drawn up in order of battle against the pharisaic tyranny of false teachers;" a work which passed through nearly seventy editions in a few years; together with his celebrated "Augsburg Confession" and "Apology," established his reputation as a scholar and reformer throughout Europe. "Thanks to him," says a distinguished German historian, "Wittenberg became the school of the nation."

Thus Melancthon labored with unwearied assiduity to establish truth upon a solid foundation. To do this, the great doctrines of the Bible must be understood, as well as the errors and corruptions of Romanism exposed. He must enlighten the mind, as well as purify the heart: there must not only be the vigor and zeal of a Martin Luther to clear away the rubbish of error; but there must be the elegance of taste; the giant intellect of a Philip Melancthon, to cope with that species of refined infidelity which had entrenched itself in the very vitals of the papal hierarchy. We like those words of Luther, as indicative of the peculiar province of each: "*I was born for struggling on the field of battle, with parties and devils; thus it is that my writings breathe war and tempest. I must root up stock and stem, clear away thorns and brambles, and fill up swamps and sloughs:—but our Master of Arts, Philip, goes forward quietly and gently, cultivating and planting, sowing and watering joyfully, according as God has dealt with him so liberally of his gifts.*"

Thus, while Luther moved on with the impetuosity of a tornado, hurling defiance at the citadel of papal power, and again, single handed daring the whole Roman hierarchy to the defence of their faith; Melancthon, as the noiseless stream, pursues his quiet and unobstructed way among the quicksands of papacy; and by the simple force of truth, sweeps away the foundations, and leaves the mighty cathedral to crumble in ruins. The words of Luther operated like magic upon the hearts of the peasantry, while the spirit stirring eloquence of Melancthon, found its way to the courts of kings, and carried conviction into the very heart of the learned abettors of the Pope.

It would, indeed, be a difficult task to decide whether the cause of true religion was more indebted to the zealous spirit of the one, or to the persuasive virtues, and refining influence of the other. Each had a *great work* to do, and it was *well done*.

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## HISTORY OF THE HAMILTON LITERARY AND THEOLOGICAL INSTITUTION.

For the materials of the following account of the origin and establishment of the Hamilton Literary and Theological Institution, we are indebted to a document published in the appendix to the last Annual Report of the New York State Baptist Education Society. That document, which is entitled a Sketch of the History of the New York State Baptist Education Society, was prepared, at the request of the Faculty, by Mr. JOHN H. RAYMOND, Professor of Rhetoric in the Hamilton Institution. As it embraces a more full account of the proceedings of the Society, than would be suited to our present purpose, some portions of the article, as published in the appendix to the Report, are here omitted. Many interesting notices of the Society, however, are retained on account of their essential connection with the history of the Institution.

The interior of the State of New York was settled principally by New Englanders, whose descendants constitute, to this day, a majority of its population. For many years after the close of the revolutionary war, the streams of emigration from the Eastern States poured into this rich but wilderness territory. Among the pioneers were many Baptists. They brought with them the spirit

of the Pilgrims—a vivid recollection of sufferings endured “for conscience sake,” united with a just and joyful appreciation of the value of perfect religious freedom.—Hence, unlike too many emigrants of a more recent date, they made the institution of religious worship coincident with the founding of their infant settlements. The incense of devotion was mingled with the first smoke that curled heavenward from their forest-homes. “It appears,” say Messrs. Peck and Lawton, “that the first religious meetings in this extensive territory, (i. e. west of the Hudson River counties,) were established by Baptists; the first at Butternuts, in 1773, and the second at Brotherstown, in 1776.”

Industry gradually spread her conquests over this domain of nature.—Along its numerous and fertile vallies, and on the sides of its swelling hills, the forest melted away, and thriving villages smiled on a widening landscape of cultivated and productive fields. Of every Christian denomination it may with truth be said, that while they shared the toil of subduing and adorning the natural, they were not negligent of the moral soil. Churches were planted wherever towns were settled. Baptists were not behind their brethren of other names either in enterprise or success.

The Baptist ministry in that early period, was a peculiar and interesting class of men. Their number was, of course, greatly disproportionate to the extent of the field; but small as it was, their effective force was less. For, partly from the paucity of suitable candidates for the sacred work, and partly from a want of care or discrimination in the churches, ordaining hands were sometimes laid on men whose subsequent influence was no help, often a positive hindrance, to the cause. Throwing these out of the account, together with the impostors who succeeded in evading the rigid scrutiny instituted by our fathers for their detection, there still remained a precious few, a band of choice and noble spirits, whom we denominate, *par excellence*, the Baptist ministry of those times. They were pre-eminently adapted to the times, the people, and the condition of the country. Springing directly from the bosom of the people, they did not forget or despise their origin; they mingled familiarly with all classes, understood the prevailing habits of thought and feeling, and with brotherly interest entered into whatever affected the humblest individual or family among the simple-hearted settlers.

By the close of the last war with Great Britain, the population of the State had increased to about 1,000,000. As the communities became comparatively compact and opulent, inducements were offered for the emigration of men of liberal education, and the means of intellectual culture were more amply provided for the young. Schools and academies sprung up in every town. Not a few found the means to send their sons to obtain, at eastern colleges, that learning which might fit them for distinction and influence at home. In short, the intellectual character of the community was rising; and a corresponding change was demanded in the qualifications of those, whose lips were “to teach the people knowledge.” To familiarity with the Bible and a knowledge of men, some acquaintance with science and with books must be added. In order to labor to advantage, ministers must circumscribe the range of their respective efforts, and spend more time in the study. While these circumstances tended to diminish the supply of ministerial labor, the demand for it was increasing in more than an equal ratio. Immediately after the war, the churches enjoyed numerous and extensive revivals. New churches were formed, the old ones were greatly enlarged, and the deficiency of well qualified pastors and evangelists was every where felt. In the year 1817, the Baptist denomination in this State numbered about 28,000 members, composing three hundred and ten churches, and including only two hundred and thirty ministers of all descriptions. In the whole State west of the Hudson, there were but three Baptist ministers who had received a collegiate education; and the majority of congregations contained those whose literary advantages had been superior to the pastor's. It is not surprising, therefore, that though there were among the recent converts many young men of promise, whose minds were exercised on the subject of preaching, yet these, with singular unanimity, felt the indispensable necessity of gathering some mental resources before engaging in the active labors of the ministry; a feeling attributable, not to any distrust of the power or faithfulness



of God, but rather to an enlightened interpretation of Divine Providence, a just view of the claims of the ministry, and a praiseworthy unwillingness to "run before being sent." This view was sustained by the concurrence of most of the fathers, who having served their own generation faithfully and well, were not content to die till they had seen provided for the generation following, if not "some better thing," something better adapted to its character and wants. It is worthy of remark, that just at this time, all over the Union, the attention of enlightened Baptists was drawn to this subject. The same impressions were made on wholly disconnected and independent minds—not merely of those who had themselves enjoyed early advantages, but of a large majority of the men most accustomed to watch the tendencies of things, and most distinguished for practical sagacity in their counsels.

The first individual who took active measures for promoting this object in our own State, was Elder Daniel Hascall, then pastor of the first Baptist church in Hamilton. His mind had been for some time peculiarly exercised in relation to the subject; when, in the fall of 1816, he received a visit from an early friend and fellow-laborer, Elder, since Dr. Nathaniel Kendrick, then pastor of the church in Middlebury, Vermont, to whom he laid open his mind, and whom he found ready to enter into his views and to co-operate cordially in carrying them out.—The next summer, Elder Kendrick became pastor of the church in Eaton, a town adjoining Hamilton; and vigorous measures were immediately adopted for this purpose. In May, 1817, (at the same time that the venerable Baldwin, of Boston, was urging the claims of ministerial education before the General Convention assembled at Philadelphia,) five or six individuals met, without any reference to this interesting coincidence, at the house of Deacon Samuel Payne, in Hamilton, to converse and pray over the same subject, and issued a notice, which was published on the cover of the Western Baptist Magazine, inviting the friends of education to meet in Hamilton, on the 24th of September ensuing. The day arrived, and brought together, at the house of Deacon Jonathan Olmsted, the following brethren. Elders J. Bostwick, P. P. Roots, Joel W. Clarke, Amos Kingsley, Nathaniel Kendrick, Daniel Hascall, and Robert Powell; Deacons J. Olmsted, Samuel Payne, and Samuel Osgood, Dr. Chas. W. Hull, Thomas Cox, and Joseph Colwell. These *thirteen*, after mature and prayerful deliberation, proceeded to organize "THE BAPTIST EDUCATION SOCIETY OF THE STATE OF NEW YORK," adopting a Constitution, which, with some change of form, and a few modifications in its less important provisions, remains substantially the same to the present time. At the annual meeting, in June, 1818, the Executive Committee reported the reception of one beneficiary. The beneficiary alluded to, and the first aided by the funds of the infant society, was Jonathan Wade, since well known as a devoted and successful laborer in the East. Before the next annual meeting, six other names were enrolled upon the beneficiary list, among which we find that of Eugenio Kincaid. He became a member of the same class with brother Wade, whom he followed to the same field, to exhibit the same intrepid fidelity in his Master's service, and to reap the same reward in souls won from heathenism for Christ and for heaven. So early and pleasing the evidence that this enterprise was in perfect harmony and in close alliance with the great missionary movement, which is "the glory of our age;" a kind of evidence, we are happy to add, with which God has continued to favor this society in a remarkable degree. All the beneficiaries were, for the time being, placed under the tuition of ministering brethren in different places, or allowed to pursue studies at academies which they could conveniently attend.

It was soon found that the system of gratuitous and irresponsible agencies was an unproductive one, and that but little would be done towards diffusing intelligence among the churches and securing the sympathies and aid of the benevolent, unless individuals were specifically employed in this service, and their expenses of time and travel defrayed. Such appointments were accordingly made, generally for short periods of time and with reference to definite fields of labor; and with gratifying success. The plan was also, for a while, adopted of receiving large subscriptions, the principal of which the subscribers were permitted to retain for eight and ten years, paying the interest annually—a

plan, whose splendid results were more specious than substantial. At the second annual meeting, in 1819, subscriptions of this kind were reported, amounting to about eight thousand dollars, made in the counties of Madison, Onondaga, Cayuga, and Genesee; but it subsequently appeared that many of these subscriptions were made with some reference to the location of the contemplated Institution, of such a nature that when the subscribers found themselves disappointed in their expectations, they did not feel under obligations to pay. Some compromised the matter by paying a part, others died, or emigrated, or became insolvent, before the expiration of the specified period; so that a considerable part of this flattering fund was never realized.

A more important service was rendered by those early agents, among the most efficient of whom we notice the names of Elon Galusha, Joel W. Clarke, John Peck, N. Kendrick, and D. Hascall, in the spread of information among the churches, and in the removal of objections which prevented many truly pious minds from at once co-operating in this effort. By the printed addresses of the Education Society, by the visits of their agents to ministers, churches, and associations, by private conversations and public discourses, and by discussion in ministerial conferences, light was elicited and spread, so that before the third annual meeting, approbatory resolutions had been adopted by all the associations in Central and Western New York, recommending the Society and its objects to the aid of the churches.

An act of incorporation was obtained from the State Legislature at their session of 1818-1819, authorizing the society to hold property, the annual income of which should not exceed five thousand dollars.\*

About the same time, measures were taken for opening a School under the direction of the Society. Provision is made in the Constitution for the establishment of such an Institution, consecrated to its own great object, and to be placed under the management of its own Board of Directors. All the members of this Board, as well as the instructors and the immediate beneficiaries of the Society, are required to be "members in good standing of some regular Baptist church." The Directors are elected annually by the Society, to which they are required to "make, annually, a full and detailed report of their proceedings," and of which "any person may become a member by paying into the treasury, annually, the sum of one dollar." A very slight inspection of this plan will show that it is entirely under the control of the churches. The terms of membership are such that, with scarcely an exception, every church member may obtain a vote in the annual election of Directors. The Directors—chosen out of the churches, fathers in Israel—control the funds, designate the beneficiaries, appoint and remove the teachers, oversee the internal management of the School, its laws and its plan of study, and, finally, are responsible for all their proceedings to the Society.†

The question of *location* became one of exciting interest. Several flourishing villages presented their claims, backed by each with the offer of a generous contribution on condition of being preferred. Those especially of Skaneateles, Elbridge, Troupsville, Peterboro' and Hamilton, were urged with earnestness and felt to be strong. This subject had been referred, at the first annual meeting, to a large and respectable committee, who, after visiting the different places and patiently weighing the conflicting considerations, at length decided in favor of Hamilton, on condition that the people in that village and vicinity should give \$6,000, to be laid out in grounds, a building, and for the board of students. The recommendation was adopted; the conditions were accepted; and the

\* A bill has recently been passed by the legislature allowing the Society to hold personal and real estate *by devise* (which it might not do before) to an amount whose annual income shall not exceed *ten thousand* dollars.

† The 6th and 7th Articles of the Constitution, which relate to this subject, are as follows:—

ART. 6. The officers of the Society named in the third article of this constitution as a Board of Trustees, shall have the general oversight and management of the Hamilton Literary and Theological Institution, established by the direction and under the patronage of the Society; shall appoint Professors and teachers; fix the amount of their salaries; and assign to them their respective departments of labor.

ART. 7. It shall be the duty of the Faculty of the Institution, to receive applications for admission; to grant admissions; to direct the course of studies under the sanction of the Board, and to administer generally the internal government and concerns of the Institution, according to such laws and regulations as the Board shall approve.

Institution was established in May, 1820. The selection was, in many respects, a judicious one. The village is one of very considerable beauty, situated near the centre of the State, in a rich farming and grazing district, where the means of living are abundant and cheap. It was originally settled by Baptists, a noble body of men, of whom a few grand and white-haired relics still linger among us, to inspire our veneration and keep alive a sense of our own degeneracy ; and it is still occupied by a Baptist community. The distance from any great emporium, and consequent difficulty of access to large libraries, and some other literary advantages, which in late years has been felt as the most serious objection, will, it is hoped, be measurably obviated, as the facilities of communication are multiplied and perfected.

Applications had been made successively to Messrs. Francis Wayland, Jr., and Adiel Sherwood, to take the superintendence of the school ; but neither of these brethren being at liberty to accept the appointment, the ten beneficiaries were assembled at Hamilton, and, for the time being, placed under the tuition of Elder Hascall, who still retained the pastoral charge of the church. His services proved so acceptable, that he was subsequently appointed to a permanent professorship, and continued many years in the service of the Society, abounding in labors and sacrifices, and in various ways striving to promote a cause which lay very near his heart. He was assisted by Mr. Zenas Morse, since Professor of Languages at Brockport College, and the present respected Principal of Hamilton Academy. In the fall following, Elder Kendrick, of Eaton, (about four miles distant,) was employed to visit the school and lecture on moral philosophy and theology, three times a week. The first regular class in divinity was organized under his instruction in June, 1822. It consisted of five brethren : Jonathan Wade, Eugenio Kincaid, John G. Stearns, Jason Corwin, and Van Rensselaer Wall. Dr. Kendrick subsequently removed his family to Hamilton, though he continued in the pastorate of the Eaton church until 1832.

During the fall of 1819, an Education Society had been formed in Vermont, with the view of establishing a seminary in the western part of that State. Negotiations were at once set on foot, which resulted in a combination of the two efforts in favor of the school at Hamilton. The President of the Vermont Society, the lamented Clark Kendrick, was afterwards elected President of the Board of this Society, which office he held at the time of his death. This union continued until 1830, when, the Northern Baptist Education Society having been formed, and an auxiliary to it organized in Vermont, it was thought no longer expedient to solicit funds from that State. Connecticut, too, shared in the burdens and benefits of this enterprise, until, about the same time, the connection was amicably dissolved for a similar reason. For a number of years afterwards, no efforts were made to obtain patronage out of the State of New York.

Nor for a long time was any application made for assistance from the city of New York, where a similar society had been formed almost simultaneously with this, and was prosecuting a separate course of measures. At length, in June, 1822, a letter was received from Rev. D. H. Barnes, one of the Corresponding Committee of the Theological Society of the city of New York, proposing a coalition. Shortly after, the General Agent visited the city, where he was kindly received ; and correspondence continued between the two Boards, until, by mutual consent, the interests of the city institution were merged in those of the Hamilton school, and the funds which sustained the former were made tributary to the treasury of the State society. Owing to these circumstances, our brethren in the great metropolis became later acquainted with the Society and its Institution, than the inhabitants of many other parts of the State. But since their attention has been drawn to it, it has grown rapidly in their favor. For several years past, they have contributed, in various ways, from three to five thousand dollars annually, to endow scholarships, erect buildings, defray current expenses of board and instruction, enlarge the library, furnish rooms, and assist indigent students in their incidental expenses for clothing, books, fuel, &c.

The stone building erected by the friends in Hamilton, was opened in 1823 ; but so rapid was the increase of the school, that within three years another was



needed. While the Board, burdened with existing liabilities and destitute of resources, were wondering from what quarter help would come, they were cheered by one of those seemingly casual incidents, which, regarded as special interpositions of a favoring Providence, are like cordial to the hearts of the fainting servants of God. An unexpected visit was received from Dr. Stephen Gano, of Providence, R. I., who came by request of Nicholas Brown, Esq., a member of his congregation, to inquire into the character and condition of the school. That eminent and enlightened philanthropist had felt a peculiar interest in this enterprise; and at the close of an evening conference, remarked to the pastor, "I have had no enjoyment of the meeting. My mind has been in Hamilton. I do not know but I have a duty to do in relation to the Seminary there. I wish you would go to Hamilton, and see what they are doing; and ascertain if they are in special need of assistance." On receiving the report of Dr. Gano, he immediately subscribed \$1,000 towards the erection of a new edifice. About the same time, Deacon Samuel Payne, of Hamilton, secured to the Society his farm of one hundred and twenty-three acres, valued at four thousand dollars, for the sum of two thousand dollars, reserving for himself and wife the use of less than one-half during their lives. This property was the more valuable from its embracing a most advantageous site for the Institution, on a bold and beautiful hill at the southern extremity of the village, overlooking that, and commanding an extensive prospect of the surrounding country. On this the building was erected under the superintendence of Professor Hascall, who also did much towards collecting the requisite funds, (\$6,500.) Two thousand dollars were invested by the New York Theological Society, in the form of scholarships, bearing the names of Withington and Hunter. The new edifice, (now known as *the Western*,) was built of slate stone, 100 feet long by 60 feet wide, four stories high; and will accommodate nearly one hundred students, containing also a large chapel, library, reading, and recitation rooms. The school, then consisting of about eighty students, (forty beneficiaries,) was removed thither at the anniversary in June, 1827, when a discourse appropriate to the occasion was delivered by Dr. Gano. The old building was sold, and is still occupied by the male department of the Hamilton Academy.

Meanwhile, as the Institution gradually won the confidence of the churches, it assumed still greater importance in the view of its conductors, who, having provided it a comfortable habitation, next turned their attention to the improvement of its internal condition. The whole burden of instruction had thus far rested on two professors, aided for the most part by a single assistant. In March, 1828, Rev. Seth S. Whitman, and within the following year Rev. Barnas Sears, were added to the Faculty. The course of studies was lengthened to four years, and a new division of the labor of instruction was made, which assigned Systematic and Pastoral Theology and Moral Philosophy to Dr. Kendrick, Natural Philosophy and Sacred Rhetoric to Prof. Hascall, Hebrew and Biblical Criticism to Professor Whitman, and the Languages\* to Professor Sears. In 1831, a preparatory department was organized, and Mr. Asahel C. Kendrick employed as teacher. In 1833, Rev. Joel S. Bacon was called from the head of a college in Kentucky, and became the Professor of Intellectual and Moral Philosophy; and Rev. George W. Eaton followed, the year after, as Professor of Mathematics and Natural Philosophy.—The accession of the last two gentlemen, by dividing the labors of the two senior Professors, relieved them of a burden which, as the number of students increased, was becoming intolerable. About the same time, it was found necessary again to extend the course of studies. So rapid had been the progress of intelligence in the community, and so deeply was the importance of a thoroughly educated ministry felt, that many of the most promising students began to talk of leaving the Institution, in order to obtain elsewhere a full collegiate course. Five had gone, ten others were preparing immediately to follow, and a large proportion of those in the lower classes intimated a similar intention, when the Board felt

\*This chair, previously to the election of Mr. Sears, was tendered to Rev. Daniel H. Barnes, long known as an eminently successful teacher in New York city, who held the appointment at the time of his death. He was killed in attempting to leap from a stage-coach, while its frightened team was running.

constrained to notice these decisive indications of Divine Providence, and, though still struggling under embarrassments, to venture still further, on His faithfulness who had never failed them in the hour of trial. The intense anxiety with which those pious fathers were exercised on this and frequent similar occasions, when the voice of God seemed distinctly to command, "Go forward," and an exhausted and burdened treasury cried out, "Beware"—when the man of prudence and the man of faith struggled within them—none but those who shared it, can conceive, and *they* can neither forget nor describe.

It was at length arranged, that the regular course should thereafter, in addition to the studies of the preparatory department, embrace six years, nearly four of which were assigned to collegiate, and the rest to theological studies. A shorter course was also projected, including English branches and Theology, for those whom advanced age or other circumstances prevented from studying the languages; and, as this arrangement would separate the students of Divinity into two distinct classes, Professor Sears was transferred to the theological department, as Professor of Biblical Theology; Mr. Asahel C. Kendrick was made Professor of Languages in his stead; and Professor Hascall, in addition to his duties as Professor of Sacred Rhetoric, had assigned him the charge of the preparatory department, until, in 1834, Mr. Stephen W. Taylor, of Lowville, accepted an appointment by the Board, and relieved him of that part of his labors. The time of holding the anniversary of the Society and Institution was, about the same time, changed from June to August.

We have now reached the year 1834, the seventeenth since the formation of the Society, and the fourteenth since the establishment of the Institution. About one hundred and forty young men had been assisted, and upwards of one hundred and fifty (half of whom were beneficiaries) were then at Hamilton pursuing their studies. The contributions of the churches had steadily increased, and every dollar had been expended with the most solicitous economy. The blessing of God had attended the business operations of the Board. Besides five permanent scholarships, the Society were owners of a productive farm of nearly one hundred and fifty acres; and another large building, for the accommodation of students, was just completed and paid for. This building (the present Eastern Edifice) is also of stone, 100 feet long, 56 feet wide, and four stories high, containing 125 rooms, besides those in the basement and attic. The superintendent (Deacon Seneca B. Burchard, then the Society's Treasurer) was allowed two years for finishing it; and the lowest estimate of its probable cost, was \$8,000; but within six months from the laying of the foundation, the edifice was completed, except plastering; and when finished in a plain, substantial manner, its whole expense scarcely exceeded \$6,000. A similar advancement was visible in the character of the Institution under their charge. Commencing with a single instructor and a limited course of study, keeping steadily in view the single object for which the school was organized, and abstaining rigidly from any enlargement which was not imperatively demanded, they found the number of teachers increased to eight, and a system of instruction developed under their hands, embracing all the elements of a complete academical, collegiate, and theological education, yet preserving an harmonious unity, and exhibiting in all its parts a specific adaptation to this sacred end—the cultivation of the ministry.

The organization is certainly unique—strikingly so. Its precise model is not to be found, we believe, in any other school, secular or religious, at home or abroad. But the Board of this Society did not feel bound by existing models. Their eye was fixed on the specific wants of our own Zion; and, while they were not negligent of the lights of experience or unsolicitous to secure the counsels of the wise, their measures were all finally adopted with exclusive reference to those wants. The result of many years' anxious and prayerful deliberation, of very many distinct and cautious and (almost invariably) unanimous decisions, is before us in the plan of the Hamilton Literary and Theological Institution; a plan so manifestly the work of Divine Providence, and so susceptible of justification in all its essential features, that we think none but the most unreflecting would condemn it on the irrelevant ground of non-conformity to institutions formed under different circumstances and for different

ends. And we trust that no departure from the fundamental principles of this organization will be permitted, until the amplest opportunity has been afforded to test its efficacy.

During the last years, we have to record no essential change. In consequence of the extension of the course, there was no theological class from June, 1833, till August, 1835, and the Professor of Biblical Theology availed himself of the interim to visit some of the German Universities. He returned in the fall of 1835, but remained at Hamilton only until the next summer, when he thought it his duty to accept a call from the Theological Seminary at Newton, Massachusetts, of which he is now President. The chair thus vacated, was filled in 1838 by the appointment of Rev. John S. Maginnis, its present incumbent. Dr. Kendrick still retains his connection with the Faculty, as Professor of Systematic and Pastoral Theology; but since August last, to secure a larger share of his invaluable services in the office of Corresponding Secretary, (which he has also held from the first,) the Board were obliged to release him from active labors in the department of instruction. Professor Whitman resigned the chair of Hebrew and Biblical Criticism in April, 1835; Professor Hascall, that of Sacred Rhetoric in November of the same year; and Professor Bacon, that of Intellectual and Moral Philosophy in June, 1837. The first was immediately filled by the appointment of Professor Thomas J. Conant, who is spending the present year in Germany. For the last two, since the resignation of Professor Bacon, provision has been made by a somewhat different arrangement; a distinct professorship of Rhetoric and the English Language having been created, and the studies of Intellectual and Moral Philosophy, for the time being, assigned to the Professor of Greek, who is aided in his own department by a permanent tutor. In 1837, to supply a deficiency which had been for some time seriously felt, a professorship of Civil and Ecclesiastical History was constituted, to which Professor Eaton was transferred. Professor Taylor was placed in the Mathematical chair; and the office which he previously held, as Principal of the Academical department, was abolished, that department being united intimately with the Collegiate and Theological, as a constituent part of one entire whole, and brought under the action of a single system of instruction and government. Each professor has now the supervision of that branch of education to which his professorship belongs, throughout the entire course. At the same time, a partition was made of the professorship of languages into two; one of Greek, which Professor Kendrick retains, and the other of Latin, now held by Professor John F. Richardson. At their last meeting, the Board appointed Rev. P. B. Spear, Adjunct Professor of the Hebrew Language. The present corps of instructors, therefore, consists of nine professors, and one permanent tutor; and the last catalogue of the Institution reports the number of students as 239.

In the year 1839, the attention of the Board was called to the need felt by our denomination in this State, of some provisions for affording a collegiate education, under Baptist influences, to other young men than those who have the ministry in view. The Board felt bound, both in conscience and by inclination to adhere strictly to the single line of policy which they had pursued from the outset. The most weighty considerations forbade their taking any step which would endanger the one great end for which the Institution was established. They proceeded, however, under a conviction of duty, to inquire whether its privileges might not be, in some measure, extended to another class of students, without jeopardy to higher and sacred interests; and they finally "Resolved, That the great object at which this Society is aiming will be promoted by allowing the Faculty, for the time being, to receive into the *Collegiate Department* of the Institution, a limited number of young men who may not have the ministry in view." This act was accompanied, not only by the usual restrictions in respect to age, moral character, payment in advance, &c., but also by these provisions: that no change should be made in the course of study to favor such students; that they should in no case exceed the number of those preparing for the ministry, and that in no other way should the privileges of the latter be abridged by reason of this arrangement. In the last catalogue, out of 125 students in the Collegiate Department, 20 are marked as belonging to this class.



One principal object aimed at by the early conductors of the Institution, was to lay the foundation of a good Library. Many of the first donations were received in books; and at the end of the seventh Annual Report, we find a "List of Books, &c.," from which we learn that the Library contained 450 volumes. The Library has slowly increased, but still falls very far short of the necessities of the school and the wishes of its Directors. When Professor Sears was in Germany, an appropriation of \$700 was made for the purchase of books, and a valuable accession was made to its shelves, of works mostly philological. Arrangements are making to improve the opportunity afforded by Professor Conant's residence in Germany, for the benefit of the theological department.

The gratuitous use of a Philosophical Apparatus, loaned by Honorable John B. Yates, of Chittenango, relieved the Board from that pressing claim until the last year, when, on its removal, a subscription was offered for the purchase of another; and with such success, owing to the personal exertions of Professor Taylor, the head of the Mathematical Department, that one much superior, and of sufficient extent for the present purposes of the Institution, has already been obtained, at a cost of about fifteen hundred dollars.

Notwithstanding the most rigid economy, it was found that a large debt had been accumulating, to the extinguishment of which the efforts of the Board have, during the past year, been principally directed. The comparative ease with which, in a time of almost unexampled pressure, a subscription for this purpose has been obtained, amounting to more than \$20,000, is a most encouraging evidence that the churches rightly estimate the value of their school, and are determined to sustain it. It is to be hoped, that when more prosperous times return, effectual measures will be taken, in the language of the Board, "to render it independent of those fluctuations in the currency and commercial revulsions, to which experience has taught us the country is so liable." After the debt is paid, the property of the Society, in lands, buildings, library, scholarships, and subscriptions to the permanent fund, is estimated at about \$100,000. Most of this, however, it will be seen, is not productive. The endowment of all its professorships would require about an equal sum.

A much larger territory than that of our own State, is at present dependent on this Institution for the means of ministerial education. Since the discontinuance of the schools at Haddington, Holmesburgh and Burlington, the Baptist Education Societies of New Jersey and Pennsylvania have sent hither their young brethren preparing for the sacred work. The State Convention of Michigan, at its last session, resolved to become auxiliary to the New York Baptist Education Society, with a view to educating their candidates at this Institution. These several sections of country, it is confidently hoped, will not only sustain their own students, but do something more for the support of the general enterprise in which they must, for many years, have so large an interest.

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## APPEALS TO CONSCIOUSNESS A SOURCE OF THE PREACHER'S POWER.

[By MR. EDWIN E. BLISS.]

AMID the ruins of an ancient city it is seldom difficult to distinguish from the common mass the temples of the gods. The traveller recognizes them by the superior elegance and grandeur of their architecture, by the emblematic sculpture of the falling colonnade, or by the sacred inscription upon some prostrate altar. So amid the desolations that sin has wrought in the human soul, there is still much to remind us that it was originally made for holy service. We may yet find the inner sanctuary where the Shekinah was to dwell, the altar on which incense was to burn, and many an utensil evidently formed for sacred use. Often too, may be heard sounding through this ruined temple mysterious voices

that call for the old worship. Notwithstanding the desecration of the spirit of man, God has not left himself without a witness in it; he so formed that spirit that it can find satisfaction only in truth, appropriate employment only in right action. Traces of this constitutional adaptation of the soul to holiness have survived the fall; and when men turn the eye inward, they cannot but discern them—discern them they often do; in hours of honest self-communion they feel that sin is an unnatural perversion of their powers. Mad love of evil may make them at times insensible of the fact; in the wild sweep of passion they may disregard the violence they are doing themselves, but in the pauses of the storm they hear, not only the reproofs of conscience, but the moans of a lacerated spirit, the jarrings of enginery that is working wrong. He is a rare man who does not sometimes feel the insufficiency of sensual good. He dwells in an unusual darkness upon whom there does not at times flash the conviction that he was made for something better than sin.

Now this testimony for holiness against sin, coming from what the soul itself has felt and knows, is a source of great power to the preacher. Would he show men the evil of sin? Let him read his sermon from the records of their experience. Let him stir their consciousness, ring in their ears "the secrets" of their own "prison house;" and he will "a tale unfold, whose lightest word" shall supersede all argument. Would he convict of guilt and lead to repentance? Instead of discoursing upon general depravity, or attempting by long-drawn logic to show the propriety of a return to harmony with the principles of universal right, let him enter the chambers of imagery in the soul, point to the idols there, charge the man with the worship of those idols, and pronounce upon that worship the curse of God. Consciousness will testify to the fact of the crime, and conscience demand repentance as an imperative duty. On the battle ground of intellect and wit, a preacher may be defeated. A stronger intellect may bear him down; keener wit may turn aside his weapons. But not so, when he presses home to the bosom, enters the citadel, and takes down from the inner wall the enemy's own sword and spear, and turns these against him. Not that such preaching will secure conversion without a divine influence; but it is peculiarly suited to produce conviction. The hearer cannot dispute the argument, for it is founded upon the facts of his own consciousness; he cannot shield himself from its force, for the blow is from within.

These appeals to consciousness are not only a source of power to the preacher in the argument of questions of truth and duty, but they are of great use in awakening interest and securing attention. He who would catch the consciences of men, or convince them of the truth of any doctrine, must first get their ear; not a listless hearing, but an interested attention. Now nothing startles the mind, and fixes the eye, like having a voice given to the whisperings of our own hearts. In a time of revival, at a meeting crowded with awakened sinners, a preacher commenced his discourse with this abrupt inquiry: "What is this murmur I hear? 'I wish I had a new heart; they tell me to repent, I cannot repent; I wish they would tell me something else to do.'" These words, and the like that followed, were simple, yet they spread over that assembly the silence of the day of doom, and heaving breasts and falling heads testified that the thoughts of many hearts had been revealed. There was no lack of attention to that preacher as he went on to show that repentance was the only direction which could be given to sinners. One who speaks to the consciousness of men will always be heard. He may have "neither wit, nor words, nor worth, action, nor utterance," but if he can tell men "that which they themselves do know," he has "power of speech to stir men's blood." What gives the bard of Avon such hold upon men? The reader turns page after page, and wearies not of the shifting scenes. The judge on the bench looks up from his writings to hear something from Shakspeare, and the rabble of the street are silent if he speak. His words are household words with us in another century, and are passing on to throw their spell over distant generations. The secret is told in a word. He speaks to the consciousness of men. In each new character his readers recognize themselves. They suspect they might have been guilty of the same crimes. They think they are capable of the same noble deeds. And they love to have more of themselves uncovered to themselves.

So long as a preacher confines himself to a sort of outer world of thought, men can be heedless; but it is not in them to be so, when his eye is searching, and his tongue declaring, the secrets of their bosoms. The feelings that dwell in the retired chambers of the soul are dear to men, far more so than the notions that play around the head, or the sentiments that trip prettily upon the tongue; they are the real life. Meddling with them touches men to the quick. They are at once awake to know what is to be said and what to be done.

Here was one source of Christ's power as a preacher. He heard thoughts; the maledictions of the smooth faced Pharisee, the cavillings of the Sadducean skeptics, the excuses of the indifferent—he heard them all, though no voice but his own broke the silence of the listening crowd. And it was because his discourses were such direct appeals to what was in men, their consciousness of sin and obligation, that the multitude, Scribes, Pharisees and all, thronged to hear him. They would “come, see the man that told them all things that ever they did.” His words often filled them with rage, till they would take up stones to cast at him. And yet they must hear those words, they were so true, did so accurately discern the “thoughts and intents of their hearts.”

The preacher has not the omniscience of his Master, yet from the workings of his own spirit, and from the nice study of the characters of his hearers, he may know what thoughts and feelings they will have in view of the truth he presents. And by a skilful use of this knowledge he may make each man turn preacher to himself, and so take a most direct course to awaken attention and convince of the truth.

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### BRIEF HISTORICAL NOTICES OF THE REV. JOHN ELIOT, AND OF THE INDIANS WHO RECEIVED THE GOSPEL BY HIS LABORS.

[By Rev. MARTIN MOORE, of Boston.]

No portion of history is more worthy of the careful study of the descendants of the Pilgrims, than that which relates to the life and character of the fathers of New England. We cannot indeed boast of a long line of illustrious ancestors, who have been distinguished by titles of nobility, or who figured in the days of chivalry. The pride of titled ancestry, we leave to those who have little else of which they can boast. Our ancestors had a nobility, which many of the titled nobility of Europe never possessed. It was the nobility of high intellectual attainments, of stern integrity, and devoted piety. They were men of whom the world was not worthy. One of their own number, in the quaint language of those days, has given their true character. “God,” said he, “sifted three kingdoms, that he might send over choice grain into this wilderness.” Our Pilgrim fathers came to these shores to establish a church on the primitive foundation. Such men were Robinson, Carver, Bradford, Brewster, and Winslow, the leaders of the Plymouth colony. Of the same spirit were Endicott, Higginson, and Skelton, who founded a plantation at Naumkeage, afterwards called Salem, the town of peace. Winthrop, Cotton, and Wilson, the leaders of the company that settled around Massachusetts bay, were men of the same cast. Davenport, of New Haven, Hooker, and Stone, of Hartford, partook largely of the same spirit. Men, who were so deeply embued with the spirit of Christ, could not be contented to see the Christian religion confined to their own infant settlements. The spirit of devoted Christianity has, in every age, been the spirit of missions. They looked upon the poor savages by whom they were surrounded, with compassion. They viewed them, as among that number whom Christ had died to redeem, and to whom he had commanded them to preach the gospel. Their sense of



duty did not permit them to remain inactive. The Mayhews, on Martha's Vineyard, and Bourne, of Plymouth colony, labored successfully among these untutored sons of the forest.

But the most laborious and successful missionary to the Indians in the early days of New England, was the Rev. John Eliot, the first minister of Roxbury. He is commonly styled the Apostle of the North American Indians. Mr. Eliot was born at Nasin, Essex county, England, in 1604. He received a strictly religious education, such as the Puritans uniformly gave their children. He was in after life grateful to his parents for their care of his education. They trained him up in the way in which he should go, and when he was old, he did not depart therefrom. "I do see," said he, "that it was a great favor of God that my early years were seasoned with the fear of God, the word, and prayer." After he left the university, he was engaged for several years in the instruction of youth. During this period, he sat under the ministry of Rev. Thomas Hooker, who afterwards founded Hartford, in Connecticut. Hooker exerted a salutary influence in the formation of his character. He came over to America in 1631, and was settled at Roxbury in 1632. The church in Boston was desirous to secure his services; but he had engaged himself to the company that came over with him, who formed the settlement at Roxbury. A young lady to whom he was pledged before he left England, came over the following year, and became his wife. He did not enter upon his missionary work until he had been located a number of years, at Roxbury.

Eliot commenced the study of the Indian language, when he was forty-two years old. It was an unwritten language, attended with great and peculiar difficulties. One word, for example, was expressed by thirty-two, and another by forty-three letters. He took a young Indian into his family, and by constant conversation, acquired the words, one by one, so that he reduced this spoken to a written language. At the close of his Indian Grammar, he wrote the following sentence: "Prayers and pains through faith in Christ Jesus, will do any thing." He was greatly encouraged in his work by the neighboring ministers. They often supplied his pulpit while he was absent preaching among the natives. The Indians among whom Eliot labored, had a general belief in the existence of a great Spirit, who created all things. They had also some vague traditions respecting the primitive state of man, the flood, &c. Their Powows, or priests, had an entire control over them. If they were sick, they resorted to the Powow to drive away the disease. They supposed that he, by performing certain incantations, could remove diseases, or deprive an individual of life. The first formal interview that Eliot had with the Indians, was at Nonantum, in the east part of Newton. The following is an account of this interview, in his own words.

"A little before we came to the wigwam, five or six of the chief men of them met us with English salutations, bidding us much welcome. Leading us into the principal wigwam belonging to Waban, we found many men, women, and children, gathered together from all quarters, having been exhorted thereto by Waban, their chief minister of justice among them; who himself gave more hope of serious respect of the things of God, than any I have yet known of that forlorn generation. Being all there assembled, we began with prayer, which was now in English, we being not so acquainted with the Indian language, as to express our hearts therein before God, or them. When prayer was ended, it was an affecting, yet glorious spectacle, to see a company of perishing, forlorn outcasts, diligently attending to the words of salvation then delivered, and professing that they understood all that had been taught them in their own tongue. For about an hour and a quarter the sermon was continued; wherein one of our company ran through all the principal matters of religion; beginning first with the repetition of the commandments, and the brief explication of them; then showing the curse and dreadful wrath of God against all who break them, or the least of them; and so applying the whole unto the Indians then present, with much affection. He then preached Jesus Christ unto them as the only means of recovery from sin, wrath, and eternal death; he explained unto them who Christ was, and whither he is gone, and how he will, one day, come to judge the world. He spake to them of the

blessed state of all those who believe in Jesus Christ and know him feelingly; and he spake to them also, observing his own method, as he was most fit to edify them, concerning the creation and fall of man—the greatness of God—the joys of heaven and the horrors of hell, and then urging them to repentance for every known sin wherein they live. On many things of the like nature he discoursed; not meddling with matters more difficult, until they had tasted more familiar and plainer truths. Having thus in a set discourse familiarly opened the principal matters of salvation to them, we next proposed certain questions to them to see what they would say to them, so that we by a variety of means, instructed them in things of religion. But before we did this, we asked them if they had understood all that had been spoken; and whether all in the wigwam had understood, or only some few. They answered to this question with a multitude of voices, that they all of them understood all that had been spoken unto them.

“We then gave liberty for them to ask questions. One asked, ‘How may we come to know Jesus Christ?’ We answered, that if they were able to read our Bible, the book of God, therein they would see clearly who Jesus Christ was. But since they could not read that book, we wished them to meditate on what they had heard out of God’s book; and to do this much and often, both when they lay down in their wigwams, and when they rose up and went into their fields and woods, so God would teach them. And especially if they used a third help which was prayer to God; we told them that although they could not make long prayers as we English could, yet if they did but sigh and cry, and say thus—‘*Lord, make me to know Jesus Christ, for I know him not;*’ and if they did so again and again in their hearts, that God would teach them to know Jesus Christ, because he is a God that will be found of them that seek him with all their hearts; and he hears the prayers of all men, English as well as Indians; that Englishmen themselves did by this means come to a knowledge of Jesus Christ; and we advised them, as a further help, to confess their sins and ignorance to God, and to acknowledge how justly God might deny them the knowledge of Jesus Christ, because of their sins. One of them after this manner replied to us: That he was a little while since praying in his wigwam unto Jesus Christ, that God would give to him a good heart; and that while he was praying, one of his fellow Indians interrupted him and told him that he prayed in vain, because that Jesus Christ understood not what Indians speak in prayers; because he had been used to hear Englishmen pray, and so could well enough understand them, but with Indian language in prayer he thought that he was not acquainted—was a stranger to it, and therefore could not understand it. His question, therefore, was, ‘Whether Jesus Christ did understand Indians’ prayers?’ To this question, sounding just like themselves, we studied to give as familiar an answer as we could. Our answer was summarily this, that Jesus Christ, and God by him, made all things, not only English, but Indian men; and if he made them both, then he knew all that was in man and came from man, all his desires, and all his thoughts, and all his speeches, and his prayers; and if he made Indian men, then he knows Indian men’s prayers also. We bade them look upon that Indian basket that was before them—there were black and white straws and many other things of which they made it; now though others did not know what those things were, who made not the basket, yet he that made it must needs tell all the things in it; so we said it was here.

“Another proposed this question, after this manner, ‘Whether Englishmen were ever at any time so ignorant of God and Jesus Christ as themselves?’ When we perceived the root and reach of this question, we gave them this answer: That there were two sorts of Englishmen; some are bad and naughty and live wickedly, and this kind of Englishmen, we told them, were in a manner as ignorant of Jesus Christ as the Indians now are; but there are a second sort of Englishmen, who although for a time they live wickedly also, like other profane and wicked Englishmen, yet repenting of their sins, and seeking after God and Jesus Christ, they are good men now, and know Christ, and love Christ, and pray to Christ, and are thankful for all that they have to Christ, and shall at last, when they die, go up to heaven to Christ; and we

told them that all these were once so ignorant of God and Jesus Christ as the Indians are; but by seeking to him, by reading his book, and hearing his word, and praying to him, they now know Jesus Christ. Just so shall the Indians know him if they seek him also, although at the present, they be extremely ignorant of him.

"After some other questions respecting the commandments, one of them asked, 'How is all the world become so full of people, if they were all once drowned in the flood?' We told them at large, the story and cause of Noah's preservation in the ark, and so their questioning ended."

Mr. Eliot then asked them if they did not wish to see God; and if they could not see him, whether they were not tempted to think that there was no God? "Some of them replied thus: That they did indeed desire to see him, if it could be; but they had heard from us that it could not, and they did believe it, though their eyes could not see him, yet he was to be seen with their soul within. Hereupon we sought to confirm them the more, and asked them, if they saw a great wigwam, or a great house, would they think that the racoons, or the foxes, built it, that had no wisdom; or would they think that it made itself; or that no wise workman made it, because they could not see him that made it. No, they would believe that some wise workman made it, though they could not see him; so should they believe concerning God, when they looked up to heaven, the sun, moon, and stars; and saw the great house that he had made; though they do not see him with their eyes, yet they have good cause to believe with their souls, that a wise God, a great God made it. We knew that a great block in way of their believing, was, that there should be but one God, and yet this one God in many places; therefore we asked them, whether it did not seem strange to them, that there should be but one God, and yet this one God be in Massachusetts, at Connecticut, at Quinipiack, in old England, in this wigwam, and in the next, and every where? Their answer was, by one most sober among them, that indeed it was strange, as every thing else which they had heard preached was strange also; and they were wonderful things, that they never heard of before; but yet they thought that they might be true, and *God was so big every where*; whereupon we further illustrated what we said, by wishing them to consider of the light of the sun, which though it be but a creature made by God, yet the same which was in this wigwam, was in the next also, and the same light which was here in Massachusetts was at Quinipiack also, and in old England also, and every where at one and the same time; much more was it so concerning God.

"After three hours' time thus spent with them, we asked them if they were not weary, and they answered, no. But we resolved to leave them with an appetite."

A short time after, when Eliot visited them again, an aged Indian came to him to know whether it was not too late for one so near death to repent, or seek the Lord? Another asked how the English came to differ so much from the Indians in the knowledge of God, and Jesus Christ, seeing they all had at the first but one father. They asked many other questions like these. Divine truth took hold of their hearts. Many were heard weeping and praying, and others could not sleep, but conversed most of the night on these things. The Indians grew very inquisitive after knowledge in things both divine and human. One of them meeting an ignorant Englishman, who he thought must know more than himself, asked him, "What were the first beginnings of a commonwealth?" The Englishman, being ashamed to let the Indian know that he did not understand the affairs of government, answered, "That the first principle of a commonwealth was *salt*, for" saith he, "by means of salt, we can keep our flesh and fish to have it ready when we need it; whereas you loose much for the want of it. A second principle is iron, for thereby we fell trees, build houses, till our lands, &c. A third is ships by which we carry forth such commodities as we have to spare, and fetch in such as we need, as cloth, wines, &c." "Alas!" saith the Indian, "I fear then that we shall never be a commonwealth, for we can neither make salt, iron, nor ships."

Eliot sought to civilize as well as to Christianize the Indians. He had no hope of permanently benefitting them, unless they had settled habitations.



Without this state of things, they could not be brought steadily under the influence of divine truth. He selected a tract of land in the east part of Newton, and called it Nonantum, which in their tongue signified "rejoicing." This and other similar settlements that were afterwards formed, were denominated "*praying towns*." The settlement at Nonantum was begun in 1646. It was removed to Natick in 1651. Eliot formed fourteen praying towns in Massachusetts. Natick still retains its original name. Nashobah is now called Littleton; Punkapag, Stoughton; Massanamissit, Grafton; Okommakamessit, Marlborough; Wamixit, Tewksbury; Magunkaquog, Hopkinton; Manchage, Oxford; Chabanakocumwomum, Dudley; Manexit, north part of Woodstock; Quintisset, south part of Woodstock; Wabquisset, south-east part of Woodstock.

Philip's war produced a disastrous effect upon these praying towns. He formed a confederacy among the natives for the purpose of exterminating the English. He used every possible art to draw the praying Indians into this league. The English on the other hand feared that they would turn traitors. The praying Indians stood between two fires. Both parties needed their assistance, and neither of them dared trust them. The number of praying Indians was about 3,000. The whole number of English was about 20,000. Philip's confederacy probably numbered less. It was quite an object with both parties, who were nearly balanced, to secure the praying Indians. The English were so fearful of them that at the commencement of the contest they dared not take them to the war. The General Court finally removed them to Deer Island in Boston harbor. In December, 1675, Gen. Gookin and Mr. Eliot visited them. "I observed in all my visit to them," says Gookin, "that they carried themselves patiently, humbly and piously, without murmuring or complaining against the English for their sufferings, (which were not few,) for they chiefly lived upon clams and shell fish, that they digged out of the sand at low water. The Island was bleak and cold; their wigwams were poor and mean; their clothes few and thin. Some little corn they had of their own, which the Court ordered to be fetched from their plantations, and conveyed to them by little and little; also a boat and man was appointed to look after them. I may say in the words of truth that there appeared much of practical Christianity in this time of their trial." One of their number thus bewailed his condition to Mr. Eliot. "Oh sir," said he, "I am greatly distressed, this day, on every side; the English have taken away some of my estate, my corn, my cattle, my plough, cart, chain, and other goods. The enemy Indians have taken part of what I had; and the wicked Indians mock and scoff at me, saying, 'now what is come of your praying to God?' The English also censure me and say, I am a hypocrite. In this distress I have no where to look but up to God in the heavens to help me. Now my dear wife and eldest son, (through the English threatening,) run away, and I fear will perish in the woods for want of food; also my aged mother is lost, and all this doth aggravate my grief. Yet I desire to look up to God in Christ Jesus, in whom alone is help." Being asked whether he had not assisted the enemy in their wars when he was amongst them, he answered, "I never joined with them against the English. Indeed they often solicited me, but I utterly denied and refused them. I thought within myself, it is better to die than fight against the church of Christ." After the war had raged a while, the minds of the English were softened towards them. They let them go forth to the war under the command of English officers. General Gookin says that they took and destroyed not less than four hundred of Philip's men.

In 1686, a Mr. John Dunton, an English bookseller, visited Natick, the principal settlement of the praying Indians. At one time the church in Natick contained between sixty and seventy members. He went out with a party to attend one of Mr. Eliot's lectures. "We had," said he, "about twenty miles to Natick, where the best accommodations we could meet with, were very coarse. We ty'd up our horses in two old barns, that were almost laid in ruins. But there was no place where we could bestow ourselves, unless upon the green sward, till the lecture began. While we were making discoveries around the Indian village, we were informed that the Sachem, or the Indian King and his Queen were there. The place, it is true, did not look like the royal resi-

dence, however we could easily believe the report, and went immediately to visit their King and Queen; and here my courage did not fail me, for I stepped up and kissed the Indian Queen, making her two very low bows, which she returned very civilly. The Sachem was very tall and well limbed; but had no beard, and a sort of horse face. The Queen was very well shaped, and her features might pass very well. She had eyes black as jet, and teeth white as ivory; her hair was very black and long; she was considerably up in years. Her dress was peculiar. She had sleeves of moose skin, very finely dressed, and drawn with lines of various colors, in arratic work, and her buskins were of the same sort; her mantle was of fine blue cloth, but very short and ty'd about the shoulders, and at the middle with a zone, curiously wrought with white and blue beads into pretty figures; her bracelets and necklace were of the same sort of beads, and she had a little tablet upon her breast very finely decked with jewels and precious stones. Her hair was combed back and tied up with a border which was neatly worked with gold and silver."

Tradition has handed down to us some anecdotes respecting individuals, which exhibit the shrewdness of the Indian character. Waban, at whose wigwam at Nonantum Mr. Eliot began to preach, was commissioned as a Justice of the Peace. Instead of having a long warrant, needlessly multiplying words, as legal instruments do at the present day, he was accustomed to issue his precepts in a very laconic form. When he directed his warrant to the constable, he simply wrote—"Quick you catch um, fast you hold um, and bring um before me, Justice Waban." On another occasion a young Justice asked him what he should do with Indians after they had had a drunken fight, and entered a complaint against any of their number? His reply was, "Whip um plaintiff, whip defendant, and whip um witnesses."

Mr. Eliot translated the Bible into the language of the Indians. He was often troubled to find words in the Indian language, owing to its poverty, to express the precise meaning. In translating the song of Deborah and Barak, where the mother of Sisera is represented as looking through the lattice to see her son return from the battle, he was at a great loss for an Indian word to express lattice; as they lived in wigwams, and had nothing about them that answered to this term. He called an Indian and described to him a lattice, as a wicker work, and wanted to know what word there was in their language that would convey the idea. The Indian could think of nothing but an eel-pot. The mother of Sisera looked through an eel-pot. He found that this word would not do; but what word he substituted I do not know.\*

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\* Some facts respecting "Eliot's Indian Bible," were published not long ago in the Boston Recorder, which it may be interesting for the reader to refer to in this connection.

Eliot's Bible was printed in Cambridge, in 1663, by Samuel Green and Marmaduke Johnson, under the immediate patronage of the Society, which had been formed in England, for the propagation of the gospel among the Indians in New England, commonly called "the Corporation." Johnson was sent over from England by the Corporation for the express purpose of assisting in this great work. Green had been connected with the press almost ever since it was first established in Cambridge. The Corporation, at first, had their printing done in England, but when Eliot had translated his Catechism, &c. and eventually the Bible, into the Indian language, it became necessary that the printing should be done here.† The first materials for the work arrived in 1655. In 1658, it seems by the following record, Green petitioned, through the General Court, for more types:—

"At a General Court holden at Boston, 19th of May, 1658; in answer to the Petition of Samuel Green, printer at Cambridge, The Court Judgeth it mete to commend the consideration to the Commissioners of the united colonies at their next meeting, that so if they see meete they may write to the Corporation in England for the procuring of 20 pounds worth more of letters for the vse of the Indian Colledg."

What is here called the Indian College, was the building used for the printing office. It had been erected by the Corporation, and designed as a college for Indian youth; but was afterwards taken for a printing office. The printing of the Indian Bible was considered—as it would be indeed at this day—a work of great magnitude. It excited the attention of the nobility in England, and the press of Harvard College became famous in consequence of it. Two editions of the Bible were printed. The first in 1663, which consisted of 1,000 copies. The whole cost of the edition, including 500 extra copies of the New Testament, and also an edition of Baxter's Call, the Psalter, and two editions of Eliot's Catechism, all in the Indian language, was about 1,200*l* sterling. The second edition of the Bible of 2,000 copies, was completed in 1686, and cost considerably less than the first. Mr. Eliot gave a part of his salary towards it.

The Bible was printed in quarto, on paper of the pot size. It had marginal notes, and contained an Indian translation of the New England version of the Psalms. The title was as follows:—"The Holy Bible: containing the Old Testament and the New. Translated into the Indian language, and ordered to be printed by the Commissioners of the United Colonies in New England, at the charge and with the

† There was an Indian who had been instructed at the Charity School in Cambridge, to read and write the English language, who became a printer, and was called by the name of James Printer. He assisted in printing the Indian Bible. Within the last half century some of his descendants were living in Grafton.

A few of Eliot's converts entered Harvard College. A brick building was erected for their particular accommodation. Only one or two ever completed their collegiate course.

The work of converting the Indians was opposed, both by the Powows and Sachems. The people stood in awe of the Sachems. Hiacoomes, a convert of the Mayhews on Martha's Vineyard, defied the power of the Powows. In the midst of a great assembly on the island, the power of the Powows was debated. One called out, "Who is there that does not fear the power of the Powows?" The Powows were enraged with the praying Indians, and threatened them with immediate death; but Hiacoomes challenged them to do their worst. "Let all the Powows on the island come together, I will venture myself in the midst of them all. Let them use all their witchcrafts, with the help of God, I will tread upon them all." The heathen Indians were astonished at the boldness of Hiacoomes. But they saw that no harm came nigh him, and they concluded that the God of the English was superior to the god of the Powows. The gospel destroyed the tyranny that the Sachems were accustomed to exercise over the common people. Hence they were all united in opposing its introduction. After a public lecture, a Sachem used threatening and insulting language, and told Eliot that all the Sachems in the country were opposed to the work. In giving an account of this interview, Mr. Eliot says, "I was alone and not any Englishman with me; but it pleased God to raise up my spirits; not to a passion, but to a bold resolution, so that I told him it was God's work in which I was engaged; that He was with me, and that I feared not him, nor all the Sachems in the country; and that I was resolved to go on, do what they might." This bold reply caused the Sachem to quail before the man of God.

King Philip felt the same hostility. After Mr. Eliot had presented to him the great truths of the gospel, he took hold of a button on Mr. Eliot's coat, and said, "I care for the gospel just as much as I care for that button."

The life of a missionary is not one of luxury and ease, but of toil and trial. He needs much of the spirit of Him that endured great contradiction of

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consent of the Corporation in England for the Propagation of the Gospel amongst the Indians in New England." The title in the Indian language is as follows:—"Mamusse Wunneetupanatamwe Up-Biblum God nanceswee Nukkone-Testament kah wonk Wusku-Testament. Nequoshinnumuk nashpe Wuttinneumak Christ noh asoowesit John Eliot. Nahohtoeu ontehetoeh Printewoomuk. Cambridge: Printeuoop nashpe Samuel Green kah Marmaduke Johnson."

It is impossible at this day to form any conception of the labor and patient industry which this work must have cost Mr. Eliot. To reduce to writing the rude language of the Indians, to translate into it the whole Bible, and then to superintend the printing by persons unacquainted with the language; and all this in the midst of unremitted efforts to bring the Indians to the knowledge of the truth, and in addition to his labors as pastor of the church in Roxbury—was an undertaking which might well have tired the strongest hand, and discouraged the stoutest heart.† It is a striking illustration of the mutability of human affairs, that a book thus laboriously prepared, for enlightening a people then numerous, is now, in less than two centuries, a sealed book—the race of beings for whose benefit it was designed, is entirely extinct, and probably not a person on earth can read it.

The Indian Bible was dedicated to King Charles the Second, who had encouraged the undertaking. The following extracts from the dedication, will interest the curious reader:—

"*Most Dread Sovereign.*—We are bold to Present to Your Majesty the WHOLE BIBLE, Translated into the Language of the Natives of this country, by *A Painful Labourer in that Work*, and now *Printed and Finished*, by means of the Pious Beneficence of Your Majesties Subjects in England: which also by Your Special Favour hath been continued and confirmed to the intended Use and Advancement of so Great and Good a Work, as is the *Propagation of the Gospel to these poor Barbarians* in this (Ere-while) Unknown World."

"And though there be in this Western World many colonies of other European nations, yet we humbly conceive no Prince hath had a return of such a Work as this. The Southern colonies of the *Spanish Nation* have sent home from this American Continent, much Gold and Silver, as the Fruit and End of their Discoveries and Transplantations: That (we confess) is a scarce commodity in this colder climate. But (suitable to the Ends of our Undertaking) we present this Fruit of our poor Endeavors to Plant and Propagate the Gospel here; which upon a true account, is as much better than Gold, as the Souls of men are worth more than the whole World. This is a nobler Fruit (and indeed in the Counsels of All-Disposing Providence, was an higher intended End) of *Columbus* his Adventure. And though by his Brother's being hindered from a seasonable Application, your Famous Predecessour and Ancestor, King Henry the Seventh, missed of being sole Owner of that first Discovery, and of the Riches thereof; yet if the Honour of first Discovering the True and Saving Knowledge of the Gospel unto the poor Americans, and of Erecting the Kingdome of JESUS CHRIST among them, be Reserved for, and do Redound unto your Majesty, and the English Nation, After-ages will not reckon this Inferiour to the other. Religion is the End and Glory of Mankind. And as it was the Professed End of this Plantation, so we desire ever to keep it in our Eye as our main design (both as to ourselves and the Natives about us) and that our Products may be answerable thereunto."

† There is a tradition—which we believe has the authority of Mather's *Magnalia*—that Mr. Eliot wrote the whole of his translation with one pen.



sinner, and came not to be ministered unto, but to minister. He is called to practice great self-denial. Eliot thus describes his own personal hardships on one occasion. "I was not dry, night nor day, from the third day to the sixth; but so travelled, and at night I pull off my boots, wring my stockings, and on with them again, and so continue, yet God helped. I considered that word 2 Timothy 2, 3. Endure hardness, as a good soldier of Jesus Christ."

In the times of Eliot there was no *Missionary Herald*, or other magazine, through which he could communicate the results of his labors. He sent over to England an account of his success, and the hearts of Christians there were affected. Sir Robert Boyle and his friends formed an association to assist Mr. Eliot, which defrayed the expense of publishing two editions of his Bible.

Eliot lived to the advanced age of eighty-six. He brought forth fruit in his old age. After he was unable to preach publicly, he was accustomed to give instruction to the negroes, at his own house. Cotton Mather applies the words of Polycarp to Eliot. These eighty-six years, said the holy man, have I served the Lord Jesus Christ, and he has been such a good master unto me all the while, that I will not now forsake him. Eliot's last words were, "Welcome joy;" and he departed calling upon the by-standers, "Pray, pray, pray."

Mather applies to his death, what he was accustomed to apply to the death of others. When informed of the death of pious men, and asked what shall we do? he would answer, "Well, but God lives! Christ lives! the Saviour of New England yet lives! and he will reign till all his enemies are made his footstool."

I cannot bring this article to a close without noticing some of the leading traits in Eliot's character. Eliot was a man of untiring industry. He did not form a plan, pursue it a little while, and then abandon it. Having formed his plan, he pursued it day by day. He was forty-two years old before he commenced the work of acquiring the Indian language. Most men when they arrive to this time of life, think that they are too old to engage in any new enterprise. The most that they can do is to pursue the track in which they have been accustomed to walk. But Eliot struck out a new, unbeaten path. He had formed the purpose of preaching the gospel to the heathen, and immediately set about the means necessary to accomplish it. Their language must be acquired and reduced to writing. By untiring perseverance he accomplished his object. Let no one suppose that he can ever accomplish any thing valuable without persevering industry. The author who writes one line a day, will ultimately make a book. The student that acquires one fact, or settles one principle, in a day, will ultimately gain much general information, or scientific knowledge. Untiring, ceaseless labor will overcome all difficulties. A divine, lately deceased at the advanced age of ninety-six, who stood at the head of his profession in New England, once said to a young man, "If you ever do any thing in the world you have got to sweat."

Another trait in Eliot's character was a desire to do good. This was indeed the secret spring of all his actions. He desired to do good in the best and highest sense. He wished to improve the temporal condition of the Indians, to break up their savage habits, and introduce among them the arts of civilized life. But his principal object was to bring them to be acquainted with the gospel. For this great and holy purpose of doing good, he reduced their speech to a written language; translated the Bible, and other religious books; made painful journeys in the wilderness; partook of coarse fare in their wigwams, and endured opposition from the Powows and Sachems. He was a true disciple of Him that went about doing good. He was equally ready to do good to his neighbors as to the sons of the forest. He was indeed sometimes guilty of overmuch generosity. So great was his charity that his salary was often distributed for the relief of his needy neighbors so soon after the period at which it was received, that before another period arrived, his own family were straitened for the comforts of life. One day the parish treasurer, on paying the money for the salary due, which he put into a handkerchief, in order to prevent Mr. Eliot's giving away the money before he got home tied the end of the handkerchief in as many hard knots as he could. The good man received his handkerchief and took leave of the treasurer. He imme-

diately went to the house of a sick and necessitous family. On entering he gave them his blessing, and told them that God had sent them some relief. The sufferers, with tears of gratitude, welcomed their pious benefactor, who, with moistened eyes, began to untie the knots in his handkerchief. After many efforts to get at his money, and impatient at the perplexity and delay, he gave the handkerchief and all the money to the mother of the family, saying, with a trembling accent, Here, my dear, take it, I believe the Lord designs it all for you."

This hasty sketch of the life of Eliot, shows what kind of men the fathers of New England were. Our Pilgrim fathers were such a race of men as the world has seldom seen. They were not brought up in the luxuries of a court. They had not slept on beds of down; but had been trained in the school of adversity, and been familiar with hardships and dangers in their native land. They were men of high intellectual attainments, but their highest glory was their devoted piety. Had it not been for their religion, they might have remained quietly in their native land. Or had their religion been of the accommodating kind, believing only what was popular, and conforming to men that were in authority, they might have been promoted in church and state. But they could not fashion their doctrines to the varying hour. They drew their opinions from the word of God. God's revealed truth is unchangeably the same. Come what would, they must adhere to God's truth, and under the influence of this truth their characters were formed. Thus they were exactly fitted to embark in such an enterprise as that in which they engaged. Eliot is a fair sample of the Pilgrim fathers. They were men of high intellectual attainments, and devoted piety. It was such men that laid the foundations of our social, literary, and religious institutions. These institutions were planted with their prayers, and watered by their tears. Upon us, their descendants, rests the responsibility of preserving them uncorrupted. They can be thus preserved only by cultivating high intellectual attainments, and a spirit of devoted piety. As long as these are cherished, New England will continue to be the glory of this western world. She will continue to send forth her sons into the great western valley, and to imbue this rising nation with the spirit of civil and religious liberty which was brought to her shores in the May-flower.

## SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

### UNITED STATES.

Mr. Robert Carter, bookseller, of New York, is now selling Merle D'Aubigné's History of the Reformation, at one dollar for the set, containing three volumes. We are glad to see that the History of Europe by Alison, is republishing in numbers, by the Harpers, at twenty-five cents each. The work will be completed in sixteen numbers, making four volumes of about 600 pages each. The History of Alison, though marked by serious defects, has already attained a standard character. The publishers might do well to print as an Appendix, the late review of Alison in the Edinburgh. Some such *addendum* is necessary for the American reader. The author is wonderfully ignorant of the spirit and history of our republican institutions. The same publishers are reprinting, in twelve parts, of 112 large pages each, Brande's Encyclopædia, or a Dictionary of Literature, Science, and Art. We earnestly hope, that some bookseller will publish, in a cheap form, Grahame's History of the United States, the best work on the subject, in our opinion, which has yet appeared. The lamented author took a truly Christian view of his duties as an historian.

The first volume of a Missionary Encyclopædia has just appeared from the press of

Mr. Damrell, of Boston. It is under the charge of Rev. J. A. B. Stone, late teacher of Biblical Literature in the Newton Theological Institution. It embraces, among other things, the first volume of a History of the English Baptist Missions, by Rev. J. A. Cox, LL. D. The plan will include the republication of such works as Moffat's "Missionary Labors and Scenes in South Africa." The substance only of missionary volumes will in general be given. The object of the publication will not interfere with the common missionary periodicals of the day. It is intended to supply wholesome and interesting reading, at a very cheap rate, and in a form suitable for the widest circulation.

Allen, Morrill & Wardwell, of Andover, have in preparation a translation of "The School Grammar of the Greek Language, by Raphael Kühner," corrector of the Lyceum at Hanover in Germany. It will be embraced in a single volume of between 500 and 600 pages octavo, and will be printed on new Greek type which is soon expected from the foundry of Tauchnitz at Leipsic. The author has published three Greek Grammars. The one, which is in the process of translation, is intermediate between the Elementary Grammar and the copious Greek Grammar in two volumes. The latter is a kind of thesaurus of the language. Illustrations from it, especially from the Syntax, will be borrowed when necessary, and incorporated in the translation. Use will, also, be made of the treatise on Syntax, by Prof. Bernhardt, of Halle. Of the grammatical works of Kühner, we believe that there is but one opinion by the scholars of our country who have examined them. He is remarkable for clearness of method and exactness of statement. He has combined, in a perspicuous manner, the results of a multitude of single treatises on various parts of Grammar, or, as they are termed in Germany, monograms. The translators are S. H. Taylor, Principal of Phillips Academy, Andover, and B. B. Edwards, Professor in the Theological Seminary.

The volume on the Nestorians of Persia, by the Rev. J. Perkins, mentioned in our last No., p. 193, has appeared in a large and well printed octavo of 500 pages. It contains a map of Persia and the adjacent regions, and twenty-seven colored lithographic engravings. A part of these are well executed, and all serve as valuable illustrations. The book is in the form of a journal of the travels of the author to and from Persia; of his residence at Tabreez and Oróomiah, with copious observations on the condition of Persia, of the Muhammedans, of the Nestorians, and of the American mission. We shall be much disappointed, if the volume does not prove very acceptable to the friends of missions, and to the literary public, as well as honorable to the author.

#### ITALY.

An historical work has lately been published in Germany, under the title of the "Kingdom of Lombardy Venice." It contains many sad details, showing the unavoidable decay of some of the finest countries in the world, when subjected to the conjoint influence of a despotic government and a corrupt religion. The kingdom of Venetian Lombardy now contains only 4,677,900 souls. The deaths annually are one out of twenty-six. Crimes against persons are numerous, and the mean proportion of late years, gives 250 homicides, 780 persons wounded and attacked with murderous weapons, 136 sentences for rape, and 736 cases of less rude crimes. In the depopulation of the country, a large number of bears and wolves make their appearance from the surrounding mountains. Between 1832 and 1837, 135 wolves and 34 bears were killed in the plains of Lombardy. In Venice itself, the number of deaths exceeds that of the births by 1,000 a year. Every thing is degenerating and dying. These fine regions, highly favored of Heaven, rich in material as well as in beauty; where corn, the vine, the silk-worm, and rice, all flourish; which produce, annually, 31,250,000 gallons of wine, and export 28,000 tons of Parmesan cheese, are poor and wasting away. The active and industrious among the younger part of the population, condemn themselves to voluntary exile. Thus the cities are deserted, and the ancient ruins will soon be all which will be interesting to the traveller from other lands.



## FRANCE.

The History of France has recently employed many of her learned men. Prof. Lehuëroy published in 1842, a History of the Government and Institutions of the Merovingians. In 1838, A. Bazin issued a History of France under Louis XIII., in four volumes. He has lately added two volumes, bringing down the history to the death of Cardinal Mazarin, in 1661. The first volume of the 6th edition of De Barranté's work on the Dukes of Bourbon of the House of Valois, has appeared. Sismondi's History of France had reached, at the time of his death, the year 1726, and the 27th volume. By the order of the minister, Villemain, the whole collection of the Letters of Henry IV. will be published. They amount to 2,500, only 1,500 of which have hitherto been printed.

A professorship for the Tibetan language and literature has been established at Paris, and P. E. Foucaux appointed professor. His inaugural discourse has appeared, entitled, "An Oration pronounced at the opening of a course on the language and literature of Tibet, in the royal library."

## GERMANY.

Dr. William Gesenius, the eminent orientalist of Halle, died Oct. 26, 1842. He was the founder of that school of the interpretation of the Old Testament, which relies chiefly on a knowledge of languages and criticism. He was born at Nordhausen, Feb. 3, 1786. He was, consequently, at the time of his death, not quite fifty-seven years of age. He studied at the Gymnasium at Nordhausen, and at the Universities of Helmstädt and Göttingen. On the recommendation of the celebrated John Von Müller, he was appointed Professor of ancient literature in the Gymnasium at Heiligenstadt. In 1810, he became Professor Extraordinarius of theology, in Halle, and in the following year, Professor Ordinarius. In 1820, he went to Paris and Oxford, for the purpose of examining oriental MSS., and other treasures in those cities. His principal works are, the Hebrew Grammar, thirteen editions; History of the Hebrew Language; a Hebrew Dictionary, in several forms and editions; a Thesaurus of the Hebrew Language, left incomplete, we fear; an excellent edition of Burckhardt's Travels in Syria and Palestine; a translation of Isaiah, with a commentary; several works on the Phœnician language, and numerous and valuable articles in Ersch and Gröber's Encyclopædia.

His last illness, as we learn from a private source, was long and severe. The ceremonies at his funeral were arranged, agreeably to his own request, by the students of the University. More than 400 followed in the procession. An address was delivered by his colleague, Prof. Marks. He was, as is well known, a leading neologist. Whether there was any change in his views, towards the close of his life, we have not learned. The good, which he was the instrument, in the hands of a wise Providence, of accomplishing, is very great. Thousands, throughout Christendom, are reaping the benefits of his labors on the Hebrew and the cognate dialects. We only regret, that he did not experience, during his life, the consolations which a cordial belief in the divine word always affords. We do not learn who is thought of as his successor. The most probable candidates are Prof. Rödiger of Halle, and Prof. Hupfeld of Marburg. Both are extremely well qualified for the place.

The Academy of Sciences at Paris, has bestowed upon Dr. Benfey of Göttingen, the Volney prize for his Lexicon on the Roots of the Greek language. Prof. Hävernicks, an evangelical man, and a friend of Tholuck, has entered on his duties as Professor of Theology at Königsberg, though with much opposition from his neological colleagues. The venerable Schelling is attracting large audiences to his lectures at Berlin, much to the annoyance of the Hegelians. An edition of his works, in four parts, is promised. He retains full possession of his powers, though he is sixty-eight years old.

## EUROPEAN UNIVERSITIES in 1831, 1836, and 1841.

The following important article we find in the "Halle Allgemeine Literatur Zeitung," for May, 1842. It is copied into that publication from the "Universal Prussian State Gazette."

Founded or restored.	Place.	Number of Students			Founded or restored.	Place.	Number of Students		
		in 1831	in 1836	in 1841			in 1831	in 1836	in 1841
1150	Bologna	600	410	560	1591	Dublin	1250	1310	1350
1189	Montpellier	730	730	780	1607	Giessen	220	210	430
1206	Paris	5680	7260	7000	1614	Gröningen	300	265	280
1222	Salamanca	460	400	500	1621	Strasburgh	815	850	880
1224	Naples	1400	1420	1550	1632	Dorpat	500	540	595
1228	Padua	450	1300	1500	1634	Utrecht	580	490	520
1233	Toulouse	1190	1280	1300	1665	Kiel	380	300	390
1248	Rome	600	700	680	1668	Land	600	650	650
1249	Oxford	5000	5154	5200	1672	Innsbruck	400	400	500
1279	Cambridge	5380	5467	5530	1694	Halle	610	650	700
1300	Lyons	70	70	80	1702	Breslau	700	800	700
1307	Perugia	200	210	210	1703	Dorpat, renewed			
1308	Coimbra			1900	1705	Moscow	850	970	1360
1337	Siena	200	245	260	1717	Cervera	570	570	600
1338	Pisa	510	545	580	1725	Dijon	410	420	450
1346	Valladolid	1280	1200	1300	1734	Göttingen	1260	1100	700
1348	Prague	1400	1430	1460	1742	Erlangen	260	350	310
1354	Osca (in Spain)	550	535	550	1756	Vienna, renewed			
1361	Pavia	1300	1460	1590	1764	Cagliari	240	240	260
1365	Vienna	2100	2500	2700	1766	Sassari	225	230	240
1368	Geneva	210	220	330	1770	Pavia, renewed			
1385	Heidelberg	900	600	660	1784	Olmütz, do.			
1403	Würzburg	400	510	450	1784	Lemberg	800	880	1060
1409	Aix	115	120	120	1784	Pesth, renewed			
1409	Leipsic	1000	980	950	1800	Montauban	360	370	400
1410	Valencia	1600	1410	1600	1800	Rouen	65	70	85
1411	St. Andrews	180	185	200	1801	Rennes	260	280	315
1412	Turin	1200		1300	1803	Casan	130	150	190
1419	Rostock	100	90	115	1803	Charkow	290	300	330
1426	Louvain				1803	Wilna	400	500	610
1431	Poitiers	206	220	250	1806	Lausanne	200	200	230
1433	Caen	270	280	295	1810	Berlin	1690	1800	2090
1433	Florence	170	200	220	1811	Breslau, renewed			
1441	Bordeaux	105	115	120	1811	Christiania	600	655	710
1445	Catania	500	500	600	1812	Genoa	450	500	610
1447	Palermo	600	600	735	1815	Halle, renewed			
1456	Griefswald	200	220	250	1816	Liege	350	360	350
1457	Freiburg	300	350	300	1816	Ghent	220	280	340
1458	Glasgow	1500	1500	1600	1816	Warsaw	600	260	400
1460	Basle	130	110	140	1817	Cracow	200	300	300
1465	Pesth	1690	1800	1900	1817	Lemberg, renewed			
1471	Aberdeen	460	480	510	1818	Bonn	690	700	630
1474	Toledo	250	205	260	1819	St. Petersburg	1000	1120	1300
1474	Saragossa	1110	800	1100	1823	Corfu	300	300	300
1475	Copenhagen	1100	1200	1260	1824	Camerino	100	200	210
1476	Upsal	1160	1300	1450	1824	Macerata	80	250	320
1477	Tübingen	600	700	740	1824	Fermo	100	200	235
1486	Grätz	360	400	510	1824	Ferrara	60	120	200
1499	Alcala	360	310	370	1825	Innsbruck, renewed			
1504	Seville	840	620	800	1826	Grätz, do.			
1525	Marburg	260	260	290	1827	Olmütz do.			
1531	Granada	835	820	810	1826	Münich	500	1260	1350
1532	St. Jago	1050	1000	1100	1828	London	430	610	960
1538	Geneva, renewed				1828	Helsingfors	570	395	440
1544	Königsberg	350	370	400	1831	King's Coll., London			
1548	Jena	600	500	470	1833	Kiew		160	300
1552	Oriola (Spain)	130	90	130	1833	Zürich		185	200
1564	Besançon	76	70	70	1834	Bern		150	200
1575	Leyden	800	770	620	1835	Louvain, renewed			
1580	Oviedo	420	430	450	1837	Brussels			60
1581	Olmütz	55	105	200	1838	Athens			180
1582	Würzburg, renewed				1838	Messina			60
1581	Edinburgh	2020	2050	2200	1838	Malta, renewed			200

## GENERAL SUMMARY.

Number of Universities founded or reëstablished in the 12th century,					2
"	"	"	"	13th	8
"	"	"	"	14th	12
"	"	"	"	15th	27
"	"	"	"	16th	15
"	"	"	"	17th	9

Number of Universities founded or re-established in the 18th century,	14
“ “ “ “ 19th “	39
Number of European Universities in 1841, . . . . .	118
“ Students at “ in 1831, . . . . .	74,000
“ “ “ in 1836, more than . . . . .	77,000
“ “ “ in 1841, . . . . .	94,600

The following results also appear :—

Country.	Geograph. Sq. miles.	Pop.	No. of Univer.	No. of Students.	No. of Stud. to sq. mile.	No. of Stud. to pop.
Russia,	99,000	55,000,000	11	6,570	1-15	1 to 80
Great Britain,	5,760	27,000,000	10	17,750	3	1 to 15
France,	9,850	35,000,000	14	12,180	1 1-4	1 to 28
Austria,	11,700	37,000,000	9	15,100	1 1-3	1 to 24
Prussia,	5,100	15,000,000	7	5,220	1 1-42	1 to 28
Rem. of Germany,	4,920	17,000,000	12	7,960	1 3-5	1 to 21
Denmark,	2,480	2,250,000	2	1,430	3-5	1 to 15
Sweden & Norway,	13,760	4,300,000	3	2,810	2-11	1 to 15
Spain,	8,450	13,000,000	15	10,100	1 3-10	1 to 12
Italy,	4,800	18,000,000	19	8,800	1 5-6	1 to 20
Portugal,	1,950	4,200,000	1	1,960	1	1 to 20
Switzerland,	850	2,250,000	5	1,100	1 1-3	1 to 20
Belgium,	537	4,100,000	4	1,400	2 3-5	1 to 29
Holland,	606	3,000,000	3	1,420	2 1-3	1 to 21
Greece,	720	1,000,000	1	200	1-3	1 to 50
Ionian Isls.	52	250,000	1	300	5 4-5	1 to 8
Cracow,	21	130,000	1	300	14 2-7	1 to 4

In Christian Europe there are 170,556 geographical square miles.

There is 1 University to 1,457 7-9 geographical square miles.

There is 1 Student to 1 3-4 geographical square miles.

There is 1 Student to 2,505 15-19 of the 237,000,000 population.

Of the whole population, 1-25 per cent. are Students at the Universities.

The above estimates are copied and translated exactly from the Halle Journal. There may be slight discrepancies in the calculations. In the Universities of Oxford and Cambridge, the whole number of students on the books is given. The actual residents are considerably less in number. There are institutions not enumerated in the above lists, which are sometimes ranked as Universities. The institutions at Durham and Dumfries in Great Britain are instances.

## NOTICES OF NEW PUBLICATIONS.

*A complete Hebrew and Chaldee Concordance to the Old Testament, comprising also a Condensed Hebrew-English Lexicon, with an Introduction and Appendices. By Isaac Nordheimer, D. P., Prof. of Oriental Languages in the University of the city of New York, assisted by William W. Turner. Part I. pp. 100, quarto. New York and London, Wiley and Putnam, 1842.*

The publication of a valuable Hebrew Concordance, on the basis of that of Buxtorf, was completed in 1840 by Tauchnitz, of Leipsic. The author is a young and learned Jew by the name of Julius Fürst. It was printed in twelve folio numbers, containing in all 1,428 pages, double columns. The price in this country is about fifteen dollars. The paper is very clear and strong, and the typography every way good. We have



used it two or three years, more or less, with much satisfaction. In the last two Nos. there are Indexes and Tables which materially enhance the value of the work.

Dr. Nordheimer's Chrestomathy is founded on that of Fürst, with the following advantages and improvements. 1. The price (for the 9 parts of 100 pages each,) will be eight dollars. 2. A compendious Hebrew-English Lexicon. 3. The correction of many typographical errors in Fürst. 4. A more convenient form. The first No. only is issued. Much room is saved by dispensing with *leads*, without, at the same time, rendering the reading painful to the eye. The Hebrew type is smaller than that used by Fürst, yet it is well formed and distinct. The vowels are not inserted, except when the word is first mentioned.

Of the utility of the undertaking, there can be no question. The habitual use of a Concordance by Biblical students would soon put a new face on scriptural investigations. The demand of prolix and unprofitable commentaries would be mostly superseded. Even lexicons would not be so indispensable as they are now. New and unlooked for light would be thrown upon every part of the inspired records.

We trust that Dr. Nordheimer and his able assistant will receive every encouragement. It is an arduous but most honorable work which they are performing. We fear (from the interval which has now elapsed since the issuing of the first No.) that poor encouragement is furnished by the Biblical community, and that the editors will get little, except good wishes and impaired health for their pains. For the honor of the country, and of sacred learning, we trust that it may be otherwise.

Since the above was written, Dr. Nordheimer has deceased. He was an eminent Oriental scholar, as his Hebrew grammar abundantly shows. Whether the Concordance will be completed, we do not know.

*History of Pomfret, Ct. A Discourse by Rev. Daniel Hunt, pastor of the First Congregational Church in Pomfret. Hartford, 1841, pp. 35.*

The first church in Pomfret was organized, as is supposed, October 26, 1715. The successive pastors have been Rev. Messrs. Ebenezer Williams, Aaron Putnam, Asa King, James Porter, Amzi Benedict and Daniel Hunt. The West church in Pomfret (Abington) was formed January 28, 1753. The ministers have been Rev. Messrs. David Ripley, Walter Lyon, Charles Fitch and Nathan S. Hunt. The last named is the present pastor. Pomfret has furnished a large number of graduates for our colleges. Among them are 30 clergymen, and 11 lawyers. We notice the names of Rev. Chester Williams of Hadley, Rev. Joseph Sumner, D. D., of Shrewsbury, Rev. A. H. Vinton, of Boston, Rev. Francis Vinton, of Newport, Hon. Benjamin Ruggles, Senator in Congress from Ohio, Hon. Elisha Williams, of Hudson, N. Y., Hon. Thomas Grosvenor, and Hon. John P. Cushman, members of Congress from New York, and Hon. J. P. Hall, of New York.

The sermon of Mr. Hunt is well prepared, and is filled with interesting facts.

*The Sabbath: A Poem in two parts. By Abijah Bigelow. Worcester: H. J. Howland, 1842.*

We regard it as among the most cheering indications for good to our country at the present time, that, after a disastrous experiment on the part of the nation, in one extensive branch of the public service at least, of the policy of proceeding in open disregard of the Sabbath, the claims of this great Christian institution are beginning to be reasserted, with a new and somewhat more extensive conviction in the public mind, of their reasonableness and binding obligation. It may, with reason, be considered that the stamp of reprobation has been virtually put upon that unchristian policy, by various acts of the present Post Master General both official and informal; and we trust, that this national violation of the Sabbath must soon cease in all our borders. The opportunity is most favorable for every friend of the Sabbath, and of the best interests of

society amongst us, to lift up his voice against every kind of trespass, in this important particular, upon the rights of God and man. Animated in some measure doubtless, by such encouragement, and impelled evidently by a deep, habitual sense of the dangers to our social and civil welfare from this heaven-daring impiety, the author of the pamphlet before us has drawn from authentic history, and set forth in a form adapted to engage attention, some of the worst mischiefs to society which have attended upon the public desecration of the Lord's day.

The public sphere in which the author has been called to act during a long and useful life, several years of which were occupied with the duties of a Representative in Congress, his intercourse with statesmen and civilians, and an extensive observation of society at large, very naturally directed his attention, as a Christian patriot, to the national and civil aspects of the subject. It is peculiarly gratifying to find men of this class disposed to employ their pens, as well as to exert their personal influence, for the promotion of high moral and religious interests. The Poem breathes throughout an earnest and manly strain of Christian sentiment, and is written with an aim not so much to entertain the fancy, as to impress the conscience and the heart. It would be particularly useful if scattered among the families at the West, where, among a population imperfectly supplied with Christian instruction on the Sabbath, there are great temptations wholly to neglect the day.

*Universalism Examined, Renounced and Exposed; In a series of Lectures, embracing the Experience of the Author during a ministry of twelve years, and the Testimony of Universalist-ministers to the dreadful moral tendency of their faith. By Matthew Hale Smith. Second Edition, 12mo., pp. 396. Tappan and Dennet, Boston.*

The principal facts in the history of the author of this book, connected with his conversion from the error of Universalism, his public renunciation of the system, and his recent establishment in the ministry as a pastor of a Congregational church in Nashua, N. H., are known to the public. In these Lectures he gives his reasons for renouncing Universalism, which, in addition to an interesting account of his own religious experience, comprise the principal arguments against it drawn from the testimony of the Scriptures, and from the difficulties, and the practical fruits of the system. On this last point the work is particularly full. The book is well written, handsomely printed, and is having a very extensive sale.

*Collections of the Georgia Historical Society. Vol. 2d, pp. 336.*

The Georgia Historical Society was formed in 1839. The Act of Incorporation is dated on the 19th of December of that year. It embraces more than one hundred and fifty resident members, and a large number of honorary members residing in other States. The individuals most active in originating the Institution and in awakening public attention to the subject, were I. K. Tefft, Esq., William B. Stevens, M. D., and Richard D. Arnold, M. D. The splendid Autographical collection of Mr. Tefft, together with the many valuable documents in his possession pertaining to the colonial and revolutionary history of Georgia, had impressed upon his mind the importance of such a society; and Dr. Stevens, from his acquaintance with similar associations in New England, was prepared to give to such an object the aid of his vigorous pen. He has since been engaged to write the history of the State.

From the last section of the Act of Incorporation, it appears that the Legislature have confided to the care of the Society the transcript of invaluable documents obtained in England, at a large expense to the State, by Rev. Charles W. Howard. These are comprised in twenty-two volumes folio. Fifteen are from the Board of Trade, six from the State Paper office, and one from the King's Library; forming a body of the most important documentary information, relating to the colonial history of Georgia.

The contents of the volume before us are as follows: 1. A Discourse delivered before

the Georgia Historical Society, at the celebration of their second anniversary, Feb. 12, 1841, by William Bacon Stevens, M. D.;—2. A New Voyage to Georgia, &c. A curious account of the Indians by an honorable person, and a Poem to Oglethorp;—3. A State of the Province of Georgia, attested upon oath in the court of Savannah, November 10, 1740;—4. A Brief Account of the causes that have retarded the progress of the Colony of Georgia in North America, attested upon oath. Being a proper contrast to "A State of the Province of Georgia, attested upon oath," and some other misrepresentations on the same subject. London, printed in the year 1743;—5. A True Historical Narrative of the Colony of Georgia in America, from the first settlement until the present period, &c. &c. By Pat. Tailfer, M. D., Hugh Anderson, M. A., Da. Douglass, and others. Charleston, printed for the authors, 1741.—6. An Account showing the progress of the Colony of Georgia in America, from its first establishment. Published per order of the Honorable, the Trustees. London, printed in the year 1741. Reprinted at Annapolis, Md., 1742.

*Three Lectures On the Impolicy and injustice of Religious Establishments in the Australian Colonies; delivered in the School of Arts, Sidney, in the month of April, 1842. By John Dunmore Lang, D. D., Minister of the Scots Church, and Principal of the Australian College, Sidney, and Honorary Vice President of the African Institute of France.*

Through the obliging attentions of Dr. Lang, we have received the "Supplement to the Colonial Observer, published under the superintendence of the Presbyterian Church Society of New South Wales," which is an Extra from that paper, printed on two and a half medium newspaper sheets, and entirely occupied with the Lectures above named. The distinguished author, since his return to Sidney from his recent visit to England and to this country, has found occasion to take up his pen, and to throw the full weight of his influence, in opposition to two great public abuses under which the interests of society in the Australian Colonies are severely oppressed. By reference to page 305 of the last volume of the Register, the reader will find a brief notice of a spirited pamphlet published by Dr. Lang, in April, 1841, exposing, and remonstrating against the manner in which, through Papal artifice, individual cupidity, and the negligence, if not the actual connivance, of the legislative authorities, the Bounty System of Immigration, as it is called, is virtually turned into an immense engine for promoting the ascendancy of Popery in those colonies. In the Lectures before us the learned Doctor, with characteristic boldness and vigor, has assailed the policy of the existing religious establishments; and shows the unequal and oppressive operation of the system, especially as applied in New South Wales. In that country four of the most considerable religious denominations are supported by government. These are the Episcopalians, which are the most numerous, and the most wealthy; the Roman Catholics, which rank next in point of numbers, but are the lowest in point of wealth; the Presbyterians, including the largest portion of the free emigrants of the middle and humbler classes; and the Methodists. The flagrant injustice of enforcing the system at present in operation in Australia, which applies the proceeds of a general taxation to the support of the ecclesiastics of these four sects, without any reference to the proportion of taxes assessed upon each for the support of religion, is made sufficiently manifest. The greatest gainers by it, by far, are the Roman Catholics.

In the first of these Lectures the author gives a Sketch of religious establishments in Europe, showing the immense evils which the system has inflicted upon the Christian world. The second is devoted to the illustration, by an extensive comparison of facts derived from the author's personal investigations while in this country, of the "Efficiency of the voluntary system in the United States." In the third the impolicy and injustice of the Religious establishment in the Australian Colonies is exhibited with unsparing faithfulness.

For his noble efforts in this cause, which he justly considers as "pre-eminently a



struggle for freedom," Dr. Lang is now suffering, as we suppose, under the censures of his own Presbyterian Synod, who have lately passed an act deposing him from the ministry, and declaring his pulpit to be vacant. This consequence was perhaps to have been expected. But the courage of such a champion in such a cause will doubtless remain undaunted. As some evidence of the confidence with which he has cast himself upon the issue, in this conflict with the powers that be, we offer to the reader only the closing paragraph of the Lectures here noticed.—"The great battle therefore," observes Dr. Lang, *is now begun*. The Rubicon is already past. The flag, (which the enemies of civil and religious liberty are quite welcome to call a revolutionary flag, if they please) having for its motto, 'No taxation necessary for the support of religion' is now unfurled on the shores of Australia. The first blow in the contest is actually struck; and there are some at least, if I am not greatly mistaken, who will wince under it. The first shot is fired; and, be assured, the report will reverberate through every British colony in this Hemisphere, till the last vestige of the unholy alliance that subsists between church and state in this continent has disappeared."

### Quarterly List of Ordinations and Installations.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

#### MAINE.

S. TALBOT, Cong. inst. pastor, Alna, Oct. 5, 1842.  
J. C. SMITH, Unit. ord. Evan. Portland, Oct. 11.  
BENJAMIN R. ALLEN, Cong. inst. pastor, South Berwick, Oct. 12.  
JAMES DRUMMOND, Cong. ord. pastor, Lewiston Falls, Oct. 12.  
CYRUS CASE, Bap. ord. pastor, Monmouth, Oct. 25.  
LUTHER F. BEECHER, Bap. inst. pastor, Portland, Oct. 26.  
LEONARD W. HARRIS, Cong. ord. pastor, North Bridgeton, Nov. 2.  
WOOSTER PARKER, Cong. inst. pastor, Foxcroft and Dover, Nov. 10.

#### NEW HAMPSHIRE.

ELLIOTT C. COGSWELL, Cong. ord. pastor, Northwood, Nov. 3.  
RUFUS W. CLARK, Cong. inst. pastor, Portsmouth, Nov. 16.  
GILES LEACH, Cong. inst. pastor, Meredith Village, Nov. 23.  
CALVIN CHAPMAN, Cong. ord. pastor, Epping, Dec. 8.  
S. S. N. GREELY, Cong. inst. pastor, Newmarket, Dec. 15.

#### VERMONT.

MYLON MERRIAM, Bap. ord. pastor, Grafton, Oct. 6.  
VERNON WOLCOTT, Cong. inst. pastor, Brownington, Oct. 11.

#### MASSACHUSETTS.

ANDREW DUNN, Bap. ord. pastor, Winchendon, Aug. 30.  
SERENO HOWE, Bap. inst. pastor, Hingham, Sept. 26.  
DENNIS POWERS, Cong. inst. pastor, Abington, Sept. 29.  
GEORGE T. DOLE, Cong. ord. pastor, Beverly, Oct. 6.  
THEODORE J. CLARK, Cong. ord. pastor, Cummington, Oct. 11.  
JOHN A. BUCKINGHAM, Unit. ord. pastor, Springfield, Oct. 12.  
FREDERICK D. HUNTINGTON, Unit. ord. pastor, Boston, Oct. 19.  
WILLIAM BROWN, Bap. inst. pastor, West Springfield, Oct. 19.  
J. K. BRAGG, Cong. ord. pastor, Middleboro', (West) Oct. 19.  
JOHN G. HALL, Cong. inst. pastor, Egremont, Oct. 19.  
WILLIAM H. TAYLOR, Bap. inst. pastor, Dartmouth, (South) Oct. 19.  
T. T. RICHMOND, Cong. inst. pastor, Medfield, Oct. 25.  
JOSEPH OSGOOD, Unit. ord. pastor, Cohasset, Oct. 26.  
JOSIAH TUCKER, Cong. inst. pastor, Erving, Nov. 16.  
SIDNEY BRYANT, Cong. inst. pastor, West Stockbridge, Nov. 30.

JOSEPH PECKHAM, Cong. ord. Evan. Kingston, Nov. 30.  
HENRY A. WOODMAN, Cong. ord. pastor, Newbury, (West) Nov. 30.  
AMOS SMITH, Unit. ord. pastor, Boston, Dec. 7.  
CHAUNCEY D. RICE, Cong. inst. pastor, Douglas, (East) Dec. 7.  
ENOCH POND, JR. Cong. ord. pastor, Georgetown, Dec. 8.  
JOHN ORCUTT, Cong. inst. pastor, Uxbridge, Dec. 28.  
HENRY B. SMITH, Cong. ord. pastor, Amesbury, (West) Dec. 28.  
EBENEZER CHASE, Cong. inst. pastor, Yarmouth, Jan. 4, 1843.  
FREDERICK T. PERKINS, Cong. ord. pastor, Cambridge, (East) Jan. 11.  
WILLIAM W. PATTON, Cong. ord. pastor, Boston, Jan. 18.

#### RHODE ISLAND.

JAMES M. GRANGER, Bap. inst. pastor, Providence, Dec. 21.

#### CONNECTICUT.

THOMAS P. GUION, Epis. ord. priest, Danbury, Sept. 20.  
WILLIAM BARNES, Cong. ord. pastor, Hampton, Sept. 21.  
JOHN A. MCKINSTRY, Cong. ord. pastor, Torrington, Oct. 5.  
JOHN H. HANSON, Epis. ord. priest, Plymouth, (East) Oct. 14.  
GEORGE W. NICHOLS, Epis. ord. priest, New Canaan, Oct. 21.  
WILLIAM ATWILL, Epis. ord. priest, Reading, Oct. 21.  
JONAS B. CLARK, Cong. ord. pastor, East Granby, Nov. 2.

#### NEW YORK.

EDWIN BENEDICT, Pres. inst. pastor, Candor, Sept. 20.  
JOHN P. FOSTER, Pres. ord. pastor, Fowlerville, Sept. 21.  
MARTIN V. SCHOONMAKER, Ref. Dutch ord. pastor, New York, (East) Sept. 25.  
LEVI GRISWOLD, Pres. inst. pastor, Ludlowville, Sept. 27.  
FRANCIS E. LORD, Pres. ord. pastor, Walworth, Sept. 27.  
HARRIS RIGHTER, Cong. ord. pastor, Middletown, Sept. 28.  
JEREMIAH B. CONIE, Pres. ord. pastor, Guilderland, Oct. 4.  
SAMUEL J. WHITE, Pres. ord. Evan. New York, Oct. 9.  
JOSEPH STOCKBRIDGE, Bap. ord. Evan. New York, Oct. 13.  
CHARLES H. CHESTER, Pres. ord. Evan. Albany, Oct. 14.  
JAMES MILETT, Epis. ord. priest, New York, Oct. 16.  
JAMES G. CORDELL, Pres. inst. pastor, Greenbush, Oct. 16.  
SAMUEL W. WHELPLEY, Pres. inst. pastor, Waterville, Oct. 20.  
ERASTUS M. KELLOGG, Pres. ord. pastor, New Haven, Oct. 26.  
WILLIAM N. MCHARG, Pres. inst. pastor, Albion, Oct. 27.  
DENNIS PLATT, Pres. inst. pastor, Manlius, Nov. 1.  
ISRAEL HAMMOND, Ref. Dutch inst. pastor, Tuscarora Village, Nov. 2.  
S. J. M. BEEBE, Pres. ord. pastor, Clyde, Nov. 9.  
SAMUEL WHALEY, Pres. ord. pastor, Fulton, Nov. 15.  
JOHN W. RAY, Pres. ord. pastor, Glenn's Falls, Nov. 16.  
SAMUEL PETTIGREW, Pres. ord. pastor, Carmel, Nov. 17.  
FLAVEL S. MINES, Epis. ord. priest, New York, Nov. 27.  
WALTER R. LONG, Pres. inst. pastor, Troy, Dec. 9.  
CORNELIUS GATES, Ref. Dutch inst. pastor, Caroline, Dec. 14.  
HENRY LYMAN, Pres. ord. pastor, Galway, Dec. 27.  
VICTOR M. HULBERT, Ref. Dutch ord. pastor, Greenville, Jan. 4, 1843.

## NEW JERSEY.

JAMES I. HELM, Pres. inst. pastor, Salem, Oct. 17.  
EDWARD F. BROOKS, Pres. ord. Evan. Raritan, Oct. 20.  
EBENEZER S. HAMMOND, Ref. Dutch ord. pastor, Stonehouse Plains, Oct. 27.  
DONALD FRASER, Epis. ord. priest, Willingboro', Nov. 17.  
CHARLES H. A. BULKLEY, Pres. ord. pastor, New Brunswick, Dec. 14.

## PENNSYLVANIA.

JAMES W. STEWART, Ref. Dutch inst. pastor, Philadelphia, Oct. 13.  
ELIAS J. RICHARDS, Pres. inst. pastor, Philadelphia, (Spring Garden,) Oct. 24.  
JOHN J. McELHINEY, Epis. ord. priest, Connelville, Oct. 27.  
HENRY R. WILSON, D. D. Pres. inst. pastor, Hartsville, Nov. 9.  
JACOB B. MORSS, Epis. ord. priest, Pottsville, Nov. 23.  
OWEN E. SHANNON, Epis. ord. priest, Carbondale, Dec. 15.

## MARYLAND.

JOHN DECKER, JR. Pres. inst. pastor, Bladensburg, Nov. 18.

## DELAWARE.

ELIJAH WILSON, Pres. ord. pastor, Newark, Oct. 12.  
JOHN B. SPOTTSWOOD, Pres. inst. pastor, Newcastle, Nov. 9.

## DISTRICT OF COLUMBIA.

CHARLES GILLETT, Epis. ord. priest, Alexandria, Oct. 10.

## VIRGINIA.

J. R. SCOTT, Bap. ord. pastor, Petersburg, Sept. 26.  
E. G. ROBINSON, Bap. ord. pastor, Norfolk, Nov. 9.  
MARTIN T. BIBB, Bap. ord. pastor, Maple Creek, Nov. 11.  
JAMES M. ALLEN, Pres. ord. pastor, Goochland, Nov. 20.  
DUNCAN R. CAMPBELL, Bap. ord. pastor, Richmond, Dec. 16.

## TENNESSEE.

HOMER SEARS, Bap. ord. pastor, Mackminville, Oct. —

## KENTUCKY.

P. S. G. WATSON, Bap. ord. pastor, Falmouth, Aug. 28.  
— ROLAND, Bap. ord. pastor, Jessamine County, Nov. 26.  
— GRAVES, Bap. ord. Evan. do. do.  
JOHN W. KINNEY, Bap. ord. pastor, Paris, Dec. 3.

## OHIO.

STEPHEN G. GASSAWAY, Epis. ord. priest, Delaware, Oct. 2.  
L. C. LOCKWOOD, Pres. ord. pastor, Reading, Oct. 6.  
ELDAD BARBER, Pres. inst. pastor, Florence, Oct. 27.

## INDIANA.

PRENTICE T. PALMER, Bap. ord. pastor, Newtown, Oct. 29.  
GEORGE SLEEPER, Bap. ord. pastor, Huntington, Oct. 30.  
JOHN JACKSON, Bap. ord. pastor, Floyd County, Nov. —

## MICHIGAN.

SAMUEL NEWBURY, Pres. inst. pastor, Allegan, Sept. 28.  
RASSELAS LOWE SEARS, Pres. ord. Evan. Marshall, Oct.  
ERASMUS J. BOYD, Pres. ord. Evan. Brooklyn, Nov. 3.  
ASA W. BUSHNELL, Pres. inst. pastor, Toland's Prairie, Dec. 12.

Whole number in the above list, 109.

## SUMMARY.

Ordinations.....	71	Massachusetts.....	25
Installations.....	38	Rhode Island.....	1
		Connecticut.....	7
Total.....	109	New York.....	26
		New Jersey.....	5
		Pennsylvania.....	6
		Maryland.....	1
		Delaware.....	2
		District of Columbia.....	1
		Virginia.....	5
		Tennessee.....	1
		Kentucky.....	4
		Ohio.....	3
		Indiana.....	3
		Michigan.....	4
		Total.....	109
OFFICES.			
Pastors.....	88		
Evangelists.....	9		
Priests.....	12		
Total.....	109		
DENOMINATIONS.			
Congregational.....	32		
Baptist.....	21		
Presbyterian.....	33		
Episcopalian.....	12		
Ref. Dutch.....	6		
Unitarian.....	5		
Total.....	109		
STATES.			
Maine.....	8		
New Hampshire.....	5		
Vermont.....	2		
Total.....	109		
DATES.			
1842. August.....	2		
September.....	12		
October.....	46		
November.....	29		
December.....	16		
1843. January.....	4		
Total.....	109		

## Quarterly List of Deaths of Clergymen.

## MAINE.

OTIS BRIGGS, Hampden, (died in So. Carolina,) 1842.  
JAMES HOOPER, et. 74, Bap. Calais, Dec. 24.

## NEW HAMPSHIRE.

JOSEPH ROWELL, et. 75, Cong. Claremont, Nov. —  
AMOS TENNEY, et. 60, Meth. Marlow, Nov. 15.  
REUBEN COLLINS, et. 32, Meth. Keene, Dec. 23.

## MASSACHUSETTS.

DANIEL TOMLINSON, et. 83, Cong. Oakham, Oct. 29.  
SAMUEL A. PAY, et. 33, Cong. Monson, Dec. 19.

## CONNECTICUT.

NEHEMIAH DODGE, et. 73, Bap. New London, Jan. 3, 1843.

## NEW YORK.

WILLIAM J. WILCOX, et. 60, Pres. Napoli, July 14, 1842.  
CHAUNCEY LEE, D. D. et. 79, Cong. Hartwick, Nov. 5.  
WILLIAM HILLARD, et. 52, Jordan, Nov. 15.  
EDWARD RAY, et. 50, Pres. Rochester, Dec. 3.  
EDWARD D. ALLEN, et. 28, Pres. Albany, Dec. 20.  
JOHN DUBOIS, Rom. Cath. New York, Dec. 20.

## NEW JERSEY.

DANIEL FIDLER, et. 70, Meth. Pemberton, Aug. 27.

## PENNSYLVANIA.

JOHN QUIMBY, et. 33, Meth. Millington, Oct. 13.  
H. W. FAIRFIELD, et. 30, Cong. Pittsburg, Oct. 15.  
JOSEPH REED, Pres. Freedom, Dec. 13.  
ALBERT BAKER, et. 22, Meth. Philadelphia, Dec. 20.  
CHARLES HELFENSTINE, et. 65, Pres. Reading, Dec. 20.

## VIRGINIA.

JOHN GILL WATT, et. 64, Meth. Upperville, Sept. 23.  
GEORGE L. BROWN, et. 33, Meth. White Marsh, Sept. 27.  
JOHN KERR, Bap. Danville, Sept. 29.  
CALEB LEACH, Meth. Portsmouth, Oct. 5.

## NORTH CAROLINA.

WILLIAM McPHEETERS, et. 61, Pres. Raleigh, Nov. 7.

## SOUTH CAROLINA.

ARTHUR BUIST, et. 43, Pres. Charleston, Jan. 4, 1843.

## ALABAMA.

EDWARD W. BARR, et. 27, Meth. Aug. 27.

## TENNESSEE.

JAMES C. SENTER, et. 36, Bap. Gisborne County, Sept. 29.

## ILLINOIS.

MOSES HUNTER, et. 49, Pres. Theopolis, Oct. 18.  
MEREDITH W. COFFEY, Bap. Chambersburg, Oct. 30.

Whole number in the above list, 30.

## SUMMARY.

AGES.		STATES.	
From 20 to 30.....	3	Maine.....	2
30 40.....	6	New Hampshire.....	3
40 50.....	2	Massachusetts.....	2
50 60.....	2	Connecticut.....	1
60 70.....	5	New York.....	6
70 80.....	5	New Jersey.....	1
80 90.....	1	Pennsylvania.....	5
Not specified.....	6	Virginia.....	4
Total.....	30	North Carolina.....	1
		South Carolina.....	1
		Alabama.....	1
		Tennessee.....	2
		Illinois.....	2
Sum of all the ages specified.....	1,235		
Average age of the 24.....	51 1-2		
		Total.....	30
DENOMINATIONS.		DATES.	
Congregational.....	5	1842. July.....	1
Baptist.....	5	August.....	2
Presbyterian.....	8	September.....	4
Methodist.....	9	October.....	6
Roman Catholic.....	1	November.....	5
Not specified.....	2	December.....	9
Total.....	30	1843. January.....	2
		Not specified.....	1
		Total.....	30

**JOURNAL**  
OF  
**THE AMERICAN EDUCATION SOCIETY.**  
**FEBRUARY, 1843.**

**AMERICAN EDUCATION SOCIETY.**

THE Regular Quarterly Meeting of the Board of Directors was held at the Rooms of the Society, January 11, 1843. Appropriations of half the usual amount were voted, to be paid immediately, to one hundred and seventy-eight young men in Academies, Colleges, and Theological Seminaries in New England and in Ohio. Of this number ten were received as new applicants, of whom six are in the theological course, two in college, and two only preparing for college.

So long as the Society is obliged by the narrowness of its supplies to make only half appropriations, (i. e. \$10 per quarter,) it is not to be expected that any considerable number of young men not blessed with pecuniary means, will be encouraged to set out in so arduous an undertaking as that of obtaining an education for the ministry, depending on this source to lend them the necessary assistance. This consideration will in a measure account for the fact that the number of new applicants in the early part of the course is at present so small.

—◆—  
**MAINE BRANCH.**

IN a short communication by Rev. Ansel Nash, Agent of the American Education

Society for Maine, New Hampshire, and Vermont, published in the *Christian Mirror* for Jan. 19, 1843, the following facts of an interesting and encouraging character are stated; which, with the judicious reflections of the writer, are adapted to show how this cause must continue to be appreciated in Maine.

Having spent the last five weeks in this State, he observes, as an Agent for the American Education Society, I esteem it due to my own feelings, to the individuals among whom I have travelled, and to the cause of Christian benevolence, to state what have been my reception and success. I have every where met with all the Christian kindness and hospitality which I could expect or desire; and I am happy to unite my testimony to that of many others in favor of the habits which in this particular characterize the good people of Maine. At the same time my success in behalf of the important cause for which I labor has been much beyond what I had dared to hope. In the time above specified, I have secured, in actual payments, and the written pledges of responsible individuals, between fourteen and fifteen hundred dollars to the funds of the Education Society. Of this sum, one thousand dollars have been subscribed by a single individual. I have been interested and encouraged to hear so general and so enlightened an expression of opinion in favor of the institution whose claims I have endeavored to present. By the most intelligent and pious it has been declared to be of indispensable importance and necessity; of such a value, acting in such a department, that without it we cannot hope to carry forward those other great efforts of Christian benevolence, which are aiming at the salvation of the world.

Nor have I been less interested and encouraged by the strong feelings every where manifested in behalf of the Maine Missionary Society—an institution vital to the religious prosperity of Maine, and to which



more than four fifths of the Congregational churches in the State are indebted for their existence and support. But if we reason from the past we cannot avoid the conclusion, that in order to the future efficiency and success of this institution, the Education Society must be continued in operation. In one county conference I have found that three fifths, in another two thirds, and in the whole State one half of the acting Congregational ministers have been aided by it in their preparations for the ministry. Without this aid how could the Maine Missionary Society in time past have done its work? If in time to come this aid shall be withheld, how shall it be enabled to carry forward its benevolent enterprise? Of what avail to this enterprise are friends, if laborers competent both in number and character are not provided? Does any one dream that because their churches have now pastors and teachers, effort is not needed that they may enjoy the same blessing hereafter? Even were there at present no want of more laborers in our Lord's vineyard in Maine nor any where else, would nothing need to be done to provide for the millions upon millions that are so fast coming into existence? Because the last season was one of uncommon fertility, and our stores are now filled to overflowing with all good things, shall we have no need when the spring returns to plough and sow? When the Lord's servants who now sustain the burden and heat of the day shall have gone to their account, and when the number of souls in our country shall be twice, four times, ten times what it now is, shall we have no need of spiritual watchmen? So intimate and so obvious is the connection between the Education Society and the missionary enterprise, foreign as well as domestic, and so often has it been presented, that I shall only quote in relation to it, the language of the lamented Porter. Said that venerable man, "The Foreign Mission Society, the Home Mission Society, and the Education Society, are the triple cord, which is to draw in the car of the millennium."

*Bangor, Jan. 14, 1843.*

#### MICHIGAN BRANCH.

THE Anniversary of the Michigan Branch of the American Education Society was held at Detroit, during the session of the Synod of Michigan at that place, Oct. 13, 1842. The President, Rev. George Duffield, took the chair, and the meeting was opened with prayer by Rev. J. Beach. The Report of the Executive Committee was read by the Secretary, Rev. A. S. Wells. The subject of the education of young men for the ministry was then taken up and

made a topic of discussion. "The Presbyteries were called upon in order for information as to what had been done the past year, and what is practicable for the year to come. With regard to the past year it appeared that nothing of any account had been done. All who spoke were, however, agreed, that to neglect this cause will be suicidal to the churches. This opinion was expressed with great earnestness and force by the speakers, and we trust that, for the year to come, something efficient will be accomplished. Of the immense fiscal embarrassments of that State, we are all aware, but the churches can afford to suffer almost anything rather than to withhold a helping hand from pious and talented young men who, with the advice of men of mature experience, are seeking the ministry. It appeared from the facts developed at this meeting, that such young men are not wanting, who might, with suitable encouragement, be put in a course of training for the ministry."

In a communication to the Parent Society, the Secretary states that several young men have abandoned the object in despair of obtaining the necessary help to go through a regular course of study for the ministry, and others are taking a short course to it. Our churches and vacancies, he says, are multiplying, and our prospect of supply is very unpromising. Something must be done quickly, or God will take the work out of our hands, and give it to others.

At the conclusion of the meeting, the Synod called for statements from Professor Whiting with regard to the facilities afforded for the education of young men at the Michigan University; and upon Professor Barrows for similar statements with regard to the Western Reserve College. "From these statements it appeared that the means for imparting to young men a thorough collegiate and theological education are not wanting; and that all that is necessary is that the young men should be sustained by the churches. At the Michigan University tuition is free, with the exception of an initiatory fee of \$10. At the Western Reserve College there is a permanent fund for the remission of tuition to pious young men who have the ministry in view.

"The Western Reserve College, moreover, has a theological department connected with it, where tuition is free; and, in addition to this, measures have been taken for furnishing board, to the amount of \$30 per year, to such as may need this assistance."

The following are the officers of the Michigan Branch:—Benjamin F. Larned, Esq. President; Edwin Kellogg, Esq. 1st Vice President; Edwin N. Colt, M. D. 2d Vice President; Rev. A. S. Wells, Secretary; Horace Hallock, Esq. Treasurer; Edward Bingham, Auditor.

[From the Christian Mirror.]

#### THE DIGNITY OF THE MINISTRY.

THE dignity which belongs to the ministerial profession, is derived from so many sources, that it is scarcely possible even to specify them within the compass of an article of moderate length. The soberness of truth is preserved, when I say, that whatever view be taken of the minister's character, it surpasses, with respect to this feature, every other character, which one is capable of bearing. If we consider him as an ambassador of God, the envoy of the monarch of the widest realm, deputed on the most momentous mission, must confess his dignity to be inferior to that of the minister. He is the ambassador of the King of kings, negotiating concerns no less grand than those of Eternity.

The dignity of the minister is not affected by those circumstances by which that of other men is apt to be impaired. The consequence which wealth gives immediately vanishes when riches take to themselves wings; and the melancholy experience of thousands bears witness to the suddenness with which such changes occur, and to the entire want of power in their victims to retard or prevent them.

The dignity of the favorites of princes has a foundation perhaps more insecure than that of the rich. Sagacity and energy may anticipate and provide against the fluctuations of trade, and the changes of the elements; but the calculations of the most prudent and foresighted are baffled, when they are directed to suit the workings of a weak mind, inflated by the possessions of power, and having no guide but caprice. The more numerous and solid the excellencies of the political minister, the more likely is he to lose the favor of the monarch, and be stripped of his dignity.

Superior, however, to all such accidents, is the dignity of the servant of God. The estimation in which he is held by his Sovereign, is proportioned only to the fidelity with which he discharges his office.—Whether the results of his labor are splen-

did, or whether it seems to be fruitless, his consequence, in the eye of God, is not affected. The incorruptible crown is the reward of the faithful, not of the successful servant.

There is no employment of a more dignified nature, than the pursuit of truth; especially when it is prosecuted with the intention of spreading the results, in order to relieve those heavy ills, of which truth is the only efficient antagonist. In this employment, the minister is supposed to be uniformly engaged. Those truths which are the more direct and invariable subjects of thought—specifically theological truths—task the intellectual powers, and tend to the production of mental vigor, in a higher degree, than can be asserted of any other class; and when the mind turns from them to the contemplation of other subjects, it is conscious of a painful descent, and is eager to roam again in the same pure and elevated regions. But the minister is not at liberty to restrict his researches to this one order of subjects. I do not know which of the sciences, that has ever engaged the attention of the student, the minister *must not* be acquainted with; or from which walk of elegant literature he must refrain. Whatever disciplines the mental faculties, and gives them more quickness and accuracy and strength; whatever refines the taste and renders it more discriminating and severe in its judgments; whatever enriches the fancy and enlarges its treasures of images and illustrations; whatever extends one's knowledge of the works of God,—the more minute and obscure, equally with the vast and magnificent operations of his hand, the minister is permitted, and in proportion to the weight of more professional claims upon his attention, is required to make the object of his study. And he is to be a student that he may be a teacher,—to gather together, that with a more prodigal hand he may scatter abroad;—to subject his own mind to the bland and purifying influences of the truth, giving birth to every attractive grace, and wearing away every roughness and blemish; so that presenting the image of Him who was the impersonation of all truth, he may say boldly to the people, Be ye followers of me even as I am of Christ.

I am conscious of having done my subject no justice. Let me finish with a few sentences from Dr. Gerard.

"A station of dignity requires dignity of character; and it is the truest dignity of character, that the station of ministers requires.

"This is widely different from that stateliness and haughtiness which highly misbecome them, but which some have affected in its stead: it is perfectly consistent with the loveliest humility; nay, in the exercise of genuine humility, it is often most conspicuous.

"It exalts the soul, but elates it not; it produces condescension, not assuming; affability, not distance; it disgusts not the most jealous spectator; it forces approbation, and commands esteem. The apostle certainly had it in his eye, when he directed, not to the people, but to the minister, the exhortation, 'Let no man despise thee.' It is nothing else but eminence of virtue. It is founded on a strong perception of the excellence of virtue and the baseness of vice, and on a permanent sense of the vanity of present outward things, and the unspeakable moment of things spiritual and eternal. It shows itself in a superiority to all the allurements of sense and interest, whenever they are inconsistent with strict virtue; in liberty from the dominion of vice, which is the lowest degradation of a reasonable soul; in the possession and vigorous exercise of a high degree of piety, benevolence, and every worthy affection; in disdaining to speak or to do any thing which betrays mean sentiments, little views, or wrong passions; in being above blushing to perform offices seemingly the lowest, whenever they are useful to the body or the soul of any man, or conducive to the interest of religion. This is true dignity of character; and this is the dignity, and the only dignity, to which your profession can naturally prompt you to aspire. A proper conception of the end of that profession, will kindle your ambition for it; acquaintance with the subject of your profession, will form you to it; assiduity in the duties of your profession, will draw it out into constant exertions, and by constant exertion will confirm and perfect it." P.

#### WHERE ARE THE MEN?

In the last three Missionary Heralds, says the Christian Mirror of August 26, we have the following loud and impressive calls, not for money, but for men:

1. From the Sandwich Islands. Mr. Emerson, stationed at Waialua, Oahu, writes, under date of June 15, 1841:—*"Will not our brethren furnish us with more men? I want much a missionary for this part of the Island."*

2. From the Nestorians. "The Missionaries think it of great importance that Mosul should be sustained as a station, and call earnestly for additional missionaries." Mr. Hinsdale says, Jan. 4, 1842, *"We need help. We ask—earnestly ask for help. We are surrounded by multitudes who are ready to receive the bread of life, for the want of which they are perishing."* In another connection, Mr. Hinsdale and Dr. Grant say, "In view of our entire field, we would urge upon you and the churches to send us help without delay, men of piety and zeal, who can brook self-denial and hardship."

3. From the Mahrattas. The missionaries at Ahmednugger, write, Feb. 25, 1841, "Could we have two or three missionaries sent to strengthen us, we could find abundance for them to do. Indeed, we see not how we can occupy this field, without this amount of help."

4. From the Zulus in South Africa. Under date of Oct. 1841, Mr. Grant says, "I could write sheets to show, that there is here no want of opportunity both to labor and extend. I work to great disadvantage, for want of associates; and if, in God's providence, I should be taken away, both the cause and the mission property must suffer."

5. From Madura. Mr. Ward says, Jan. 25, 1842, *"Send us men! Crowds are thronging the way to death—eternal death! What are eight persons among 1,000,000 of idolators? Oh, do not turn a deaf ear to our call!"*

6. From the Cherokee Indians. In conversation, a few days since, with a brother of Rev. Mr. Worcester, one of the missionaries to the Cherokees, and one of those who were so long imprisoned in Georgia, he said, with much emotion, "My brother is suffering and dying under his labors, and no helper can be found for him. Young men are willing to go to other parts of the missionary field, but none to the poor Cherokees. Who will go and help my poor brother?"

Such is the Macedonian cry, which comes up to us from all parts of the foreign field. And in what state of preparation are we to meet it? Let Dr. Anderson, one of the Secretaries, answer. *"I do not know of five suitable men who can now be had for missionaries; and the Board have only three under appointment. How great the necessity of looking to the Lord of the harvest to raise up laborers! It will probably be several years before we can fully recruit the ranks of our missionaries."*—(Address at the Monthly Concert in August.)

Suppose we turn now from the foreign field, and listen to the appeals of some of our home missionaries. Mr. Bascom, of Chicago, writes thus: "I could enumerate at least ten important villages and country settlements, in the northern section of this State, where ministers are imperiously demanded, and where the prospect of their usefulness would be abundantly encouraging. Could I spread out the appeals which I have received from these places, before the unemployed ministers and theological students at the East—could I present to their minds the condition and prospects of these places, as they appear to me, I am sure it would not be in vain."

A missionary at Griggsville, writes:—*"There are several places desiring ministers. At Columbus and at Payson, they are desirous of obtaining and settling ministers."*



Both are important places. Such is the destitution here, that I doubt if it is the duty of any church to claim a minister the whole of the time."

Mr. Kent, for fifteen years a pioneer at the West, writes thus from Galena: "The large district between the Mississippi and Rock rivers, is one wide waste, so far as Presbyterian and Congregational ministers are concerned, if we except two or three on the southern margin of the field, and one at Galena."

"There are fifty counties in this State, (Mo.) in which there is no Presbyterian minister." A brother in the same State, writes, "My circuit is fifty miles. There is not a Presbyterian minister within fifty miles of me."

A missionary in Iowa, says, "The state of things in this Territory demands a *greatly increased number of laborers*. Immigration is more rapid than ever before. If we had *five times* as many laborers as we have, they would have enough to do. Send us forthwith some true yoke-fellows."

The Home Missionary for July, speaks of twenty-one counties in Indiana, in nine of which there is but one Presbyterian minister. *Ten or fifteen well qualified ministers are immediately needed.*"

A Presbytery in Kentucky, says, "There are in the southern part of this State, twelve or fifteen counties without a Presbyterian minister." "They offer," says the Home Missionary, "\$600 a year for two good missionaries, and assure us that five or six are imperiously needed."

Rev. O. P. Hoyt, writes as follows from Michigan: "There are, within the limits of sixty miles west and north of me, some fifteen or twenty places (among them several county seats) where churches could be organized, and ought to be immediately, if there was some one to attend to it. It seems like the sin of Meroz, to leave the work around us undone. This rich and ripe harvest will all perish soon, if no reaper is found to gather it."

A missionary in Illinois, after mentioning particularly several places in which ministers are greatly needed, adds, "In looking at the desolation in Wisconsin and northern Illinois, my heart truly bleeds, and I cry out, 'The harvest truly is plenteous, and the laborers are few. Lord send forth laborers into thine harvest.' Truly there is a great harvest to be gathered in, in all the length and breadth of this valley, and *no time to be lost.*"

Extracts like the preceding might be multiplied; but I forbear. A dreaded and a dreadful evil, it seems, is already upon us, as a people;—*a dearth of able and faithful ministers*—"a famine, not of bread, or of water, but of hearing the words of the Lord." *And what is now to be done?* This should be the absorbing question. We will not stop to reproach one

another, as having been blinded, if not accessory to the coming evil; but with united hearts let us begin to look around us, and inquire anxiously, *What is to be done?*

The evil we have incurred, is not one to be remedied in a day, or a year. A deficiency of money may be soon supplied; but ministers cannot be raised up so readily. Still, much may be done towards meeting the exigency and repairing the mischief; and let all who love Zion begin to do with their might whatever their hands find to do.

1. First of all, let them look to the great Head of the church for direction and assistance. Let them unitedly pray the Supreme Lord of the harvest, that he would thrust forth laborers into his harvest. Under *his* guidance, and in assurance of his blessing, let them thus engage in the use of appropriate means.

2. Let them return to the work of former years—that of *searching out* young men of piety and promise, and putting them upon the task of preparing themselves to preach the everlasting gospel.

3. Let them not desert those institutions the object of which is, to prepare young men for the ministry, but rally round them, and afford them an efficient support. In particular, let them rally round that great and good institution, the American Education Society, and raise it up, and put it in a situation to accomplish its appropriate work.

4. Let young men already in a process of education for the ministry, be hastened forward. Let them not become discouraged, and be turned aside, (as in some instances they have been,) into the other professions. Nor let them be subjected to the necessity of stopping in their course, and engaging in some secular employment, to procure the means of present subsistence. The world needs their help, and needs it now. A thousand voices are crying in their ears, "The King's business requireth haste;" "Come over into Macedonia, and help us."

5. Let ministers who are out of employment, or who are engaged otherwise than in their appropriate work, begin to look about them, and see if there is no place in the great field of the world for them. Has the church of Christ no further demands, and their great Master no more work, for them?

6. And lastly, as well as firstly, let all who have an interest at the throne of grace, be much in *prayer*, that God will pour out his Spirit upon our churches, and more especially upon our colleges and institutions of learning, that the young men in these institutions may be, not only pious, but *devotedly* pious—dedicated, *consecrated* to the work of the Lord, and ready, when prepared for it, to *do his work*—in any part of the world, under any circumstances, to which the finger of his Providence shall point the way.

A. B.

[From the Watchman of the Valley.]

TEMPTATIONS OF PIOUS YOUNG MEN, TO  
MISTAKE THEIR PROFESSION.

THE question is often asked, "Why so many of our professedly pious young men, enter the profession of the Law?"

Have they no talents for the *gospel ministry*? Or have they found a wider field of usefulness! They still profess to be the disciples of Jesus Christ, and hope to inherit the promises made to the righteous. Of course they are willing at all times, to submit inclination to duty. They still profess to be of that small number, who walk in "the straight and narrow way; and though many are called, to be among "the few who are chosen."

Without presuming to understand the motives, or the duty of others, permit me, in a few words, to give the outlines of my own experience, in relation to this subject.

Several years ago, I was graduating at one of the Eastern colleges. And though a professor of religion, at the time, was strongly inclined to the study of Law.

All the motives by which I was influenced, it will be unnecessary here to describe. Suffice it to say, they were such as to quiet my own conscience, at the time; and even to satisfy the scruples of my Christian friends. They were such motives, as have, not improbably, inclined many others to pursue the same course. Though I supposed myself a zealous Christian at the time, yet the preaching of the gospel appeared so humble, so full of difficulties, and trials, that it became easy enough to discover a vast field of usefulness in the legal profession. It was easy to persuade myself that I should become a most brilliant example in that profession. What generous sentiments would I not advance! How many sins should I not be able to reprove! In short, my imagination could almost subdue any obstacle, and correct all the sins which the profession might encourage. With a conscience thus pacified, I studied Law, and after three years entered the bar. I also entered upon that work of usefulness, which I had promised to undertake, as a solace to the conscience.

But alas, how little do we know, even of ourselves! When we leave God's directions, and pursue our own, how rapidly do we go astray. In one short year, I had lost all my religion, but the mere profession. The name was left, but the substance had gone. My heart had become as cold as if the love of God had never warmed it. I had prayed for success in business, and the Lord had heard my prayer; but with that success, the ardor of piety had disappeared.

Though I still adhered to the form of prayer, yet every moment of calm reflection forced the conviction, that though the thoughts might occasionally ascend to heaven, the treasure of the heart was not

there. Every effort to disguise the truth, only rendered it more certain. All my plans of usefulness have been totally defeated. I had vainly hoped to exert a righteous influence over my profession; but the profession had exerted a fatal influence over me. I had hoped to elevate the moral character of my associates; but those around me had corrupted my own. True, I was still a professor of religion. Yet I belonged to the world as surely as the very scoffer of that religion, which I had professed more than all other things to love and to honor. My course of study, my associates, every adventure in business, disguise it as I would, had obviously no favorable influence to piety. What then could I do? The influences around me were corrupting. Every attempt to sanctify them, I could but acknowledge to God, was little better than mockery. Should I boldly abandon religion, for the doubtful benefits of worldly honor! The crisis now had come; and the alternative could not be avoided. Conscience was awakened, and would not sleep again until the question was decided.

In this unsettled frame of mind, I remained several months; till an unexpected event of Providence determined my course. I resolved to abandon the Law, and become henceforth a minister of the gospel. Though it should cost me many personal sacrifices, disappoint the expectations of my friends, and utterly annihilate all hopes of temporal preferment. The course of duty had become plain; and the consolations, in submitting to it, afforded a rich compensation for every sacrifice that I had made. The struggle was violent, but has never been repeated. Though nearly a year has elapsed since this resolution, yet never has there been the shadow of a temptation to change my purpose. My only feelings since, have been those of astonishment, that I could have been so long deceived; or should ever have contrived to misapprehend that *call*, which now appears so clear, in all the providences of God.

Are there not many well educated, pious young men, in our country, who have entered the profession of the Law, with no better reasons, or motives, than my own? To such I will venture a single word of admonition. It is the result of experience. Are you perfectly confident that you are in the course of duty? Is your conscience at all times at ease? Deception, at least, is possible. And do you reflect how fearful a thing it is to be deceived upon this subject? How easy is it to be misguided! The chameleon has not more colors than ambition. If you have a tender conscience, it can appear before you, under the color of piety, as well as any other.

It can most easily shape all your talents for the law, and yet find you just as large a field for usefulness, in that very profession, as you desire. It can do wonders, for the

benefit of your *soul*, and yet make you a candidate for all the temporal honors in the country. But if experience has ever taught me any one truth, it is the perfect deception of ambition. And of all its rewards, none are so fatal as those which it proffers for the violation of duty. No one need envy the pious young man who is tempted by these promises. And least of all, would I envy the young man who enjoys their rewards. Enjoy them! They cannot be enjoyed. Their possession is fatal to happiness in this life, whatever it may be in the life to come.

Again I would say, do not wait for a miracle to make known your duty. God has clearly revealed it in his providences. Never were they more significant. Ambition may seek to disguise them. The wicked world may ridicule the idea. But the judgment day will reveal the *call* of God to the pious young men of this generation, as decisive, as was the call to Moses in the land of Midian; or to Saul in his last cruel pilgrimage to Damascus.

E. W.

[From the Charleston Observer.]

### EDUCATION FOR THE MINISTRY.

ABOUT two years since a poor and pious young man felt a strong desire to obtain an education for the ministry. Trusting to Providence to open the way he placed a bundle on his back containing his little all, and, after walking a considerable journey, applied to the officers of Oglethorpe University to know if he could, by any means, obtain an education. Finding that tuition was gratuitous for candidates for the Ministry, and that a number of families in the vicinity of the college, in turn for a session each, would give him his board, and furnish books and incidental expenses, he commenced a course of study, and is now a prominent member of the *Freshman Class*, and promises to make a faithful and successful Minister. About the same time another youth wrote to an officer of the same college, informing him that he was without means, but was so desirous of prosecuting his studies, that if he could have his tuition paid, and obtain the use of a room, he would live on corn-bread and do his own cooking and washing. The disclosure of his anxiety soon led to the necessary means for his support, and he is now among the most promising of the *Sophomore Class*. A third young man is a member of the *Junior Class* of the same institution, and among the leaders of his Class, who has, by his own mechanical labors and economy, husbanded means to educate himself.

The examples of such students exert a happy influence; for they know the value of time, and exert themselves to compass their ends.

## FUNDS.

### Receipts for the January Quarter, 1843.

INCOME FROM FUNDS	258 46
LOANS REFUNDED	382 45

### LEGACIES.

Brookfield, Me. Mrs. Lucy Grosvenor, by Rev. Timothy A. Taylor, Exr.	50 00
Cornish, N. H. Daniel Chase, Esq. by Mr. Jonathan E. Rowell, Ad'r.	500 00
Franklin, Ct. Dea. Dyar McCall, by H. Strong, Esq.	250 00—806 00

### AUXILIARY SOCIETIES.

#### SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]	
Boston, A member of Bowdoin St. Church	10 00
Do. Garden St. Church	75—10 75

#### EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]	
North Brookfield, Soc. of Rev. Dr. Snell, by Rev. J. Emerson, Agt.	51 40

#### ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Bozford, (W.) Ladies' Ch. Soc. by Miss Joanna C. Foster, Tr.	3 25
Ipswich, Ladies' Asso. 1st Par., 11th payment toward a Temp. Sch.	32 00
Newburyport, Mrs. Mary Greenleaf	10 00
Ed. Circle in 1st Pres. Soc. by Miss M. C. Greenleaf, Tr.	43 37—53 37—88 62

#### FRANKLIN COUNTY.

[Lewis Stone, Esq. Greenfield, Tr.]	
Ashfield, Gent. Asso. 7 60, Ladies 9 42	17 02
Buckland, Cong. Society	5 90
Conway,	22 30
Deerfield, Cong. Soc. 7, So. Cong. Soc. 19 50	26 30
Rouse, Mrs. L. Reed	5 00
Shelburne, Gent. Asso. 9 72, Ladies 14 68	24 40
Sunderland, Cong. Society	47 14
Received from former Treas.	36 45—184 51

#### HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Chester, Soc. of Rev. Francis Warriner	5 00
Feeding-Hills, Soc. of Rev. Mr. Williams	2 37
Longmeadow, Ladies' Benev. Assoc.	15 11
Gent. do.	19 85—34 96
Springfield, Soc. of Rev. Mr. Russell	14 00
Soc. of Rev. Mr. Clark, (Chickopee parish)	9 16—23 16
Westfield, Soc. of Rev. Emerson Davis	48 00
Wilbraham, (N.) Soc. of Rev. John Bowers	18 61
Wilbraham, (S.) Soc. of Rev. J. A. Hazen	8 00
Thomas Bond, Esq.	5 00
	142 10
Deduct expense of printing Ann. Report, and a spurious bank bill	9 00—133 10

#### HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Amherst, 1st Parish, by Mr. L. Sweetser, Jr. Tr.	37 65
Easthampton, Proceeds of land devised to the H. Co. Aux. E. Soc. by the late Mr. Enos Pomeroy	300 00
Northampton, Ladies' Benev. Soc. in Edwards Church	13 03
Plainfield, a collection, by Rev. Mr. Hawley	6 59
Williamsburg, do. by Jos. Bodman, Esq.	58 75
Contribution at annual meeting of Benevolent Societies, in Hatfield, one fifth amo.	8 86—424 59

#### EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]	
Upton, Soc. of Rev. Benjamin Wood, by E. Stoddard & Co.	24 00
Do. the whole by Rev. J. Emerson, Agt.	11 40—35 40



**MIDDLESEX COUNTY.**

*Bedford*, Soc. of Rev. S. H. Emery, in part, to const.  
him an H. M. 20 00

**SOUTH CONFERENCE OF CHURCHES,  
MIDDLESEX COUNTY.**

[Mr. Otis Hoyt, Framingham, Tr.]

*Holliston*, Cong. Soc. by Mr. Charles Marsh 46 25  
*Lincoln*, Soc. of Rev. Ebenr. Newhall 8 12  
*Wayland*, Soc. of Rev. Jno. W. Allen 16 23—70 65

**RELIGIOUS CHAR. SOC. OF MIDDLESEX  
NORTH AND VICINITY.**

[Dea. Jonathan S. Adams, Groton, Tr.]

*Ashby*, Education Association 8 84  
*Boxboro'*, do. do. 2 09  
*Dunstable*, Soc. of Rev. Levi Brigham 9 71  
*Fitchburg*, Education Association 51 21  
*Groton*, do. do. 18 74  
*Leominster*, do. do. 19 83  
Ladies' Aux. Ed. Soc. by Miss S.  
Lincoln, Tr. 8 75—28 53  
*Littleton*, Education Association 12 00  
*Pepperell*, do. do. 20 53  
*Stow*, do. do. 2 50  
*Shirley*, do. do. 2 00  
*Townsend*, do. do. 22 15—178 31

**NORFOLK COUNTY.**

[Rev. John Codman, D. D. Dorchester, Tr.]

*Braintree*, Dea. Jonathan Newcomb 10 00  
Soc. of Rev. Lyman Matthews, in part 14 88—24 88

**OLD COLONY.**

[Col. Alexander Seabury, New Bedford, Tr.]

*Attleboro'*, Cong. Ch. and Soc. 2d Precinct, by Dea.  
Peter Thacher, Treas. of Ch. 20 00

**PLYMOUTH COUNTY.**

[Dea. Morton Eddy, Bridgewater, Tr.]

*Abington*, Soc. of Rev. James W. Ward 23 00

**WORCESTER CENTRAL ASSOCIATION.**

[Hon. Abijah Bigelow, Worcester, Tr.]

*Holden*, Soc. of Rev. Mr. Paine 33 25  
*Shrewsbury*, Soc. of Rev. James Averill 33 00  
*Worcester*, Soc. of Rev. Mr. Sweetser, a  
collection, of which, \$100 by Hon. D.  
Waldo and sisters, and \$50 by Mrs.  
E. Salisbury 220 78  
Soc. of Rev. R. A. Miller 28 46  
Soc. of Rev. E. Smalley 60 76—310 00—431 25  
(The above by Rev. Joseph Emerson, Agt.)

**EDUCATION SOCIETY IN WORCESTER  
NORTH ASSOCIATION.**

[Mr. Moses Chamberlain, Templeton, Tr.]

*Athol*, Soc. of Rev. R. M. Chipman 14 00  
*Lancaster*, Soc. of Rev. Charles Packard 6 50  
*West Boylston*, Soc. of Rev. J. W. Cross 10 60  
*Westminster*, Soc. of Rev. S. S. Smith, by Rev.  
J. Emerson, Agt. 40 44—71 54  
\$3,249 21

**MAINE BRANCH.**

[Prof. William Smyth, Brunswick, Tr.]

*Bath*, Soc. of Rev. Ray Palmer, of which, \$40  
from Wm. Richardson, Esq. to const. Prof.  
Alpheus S. Packard, of Bowdoin College, an  
H. M. 58 66  
Soc. of Rev. J. W. Ellingwood 94 46—153 12  
*Brunswick*, Prof. Cleaveland \$10, Mrs. Lord \$5 15 00  
*Hallowell*, Soc. of Rev. Eli Thurston 54 56  
*Phippsburg*, Soc. of Rev. A. T. Loring, in part, to const.  
him an H. M. 6 30  
*Topsam*, Soc. of Rev. D. Sewall, in part, do. 15 85  
*York County Conference*, a contribution 12 00  
\$256 83

**NEW HAMPSHIRE BRANCH.**

[Hon. Samuel Morrill, Concord, Tr.]

*Amherst*, Cong. Ch. and Soc. 17 37  
*Boscawen*, (East) do. 19 26, and by Rev. Mr. Tracy  
4 61 23 87  
*Concord*, 1st Cong. Ch. and Soc. 10 50  
*Dunbarton*, Soc. of Rev. John M. Putnam 13 26

*Francesstown*, Cong. Church and Society 18 75  
*Gilmanton*, (Centre) do. do. 1 50  
*Hanover*, (Plain) do. do. 60 75  
*Hillsboro'*, Soc. of Rev. G. W. Adams 10 00  
*Hillsboro' Bridge*, Cong. Soc. 5 60  
*Keene*, Cong. Ch. and Soc. 22 82  
*Lyne*, Subscription, in part 50 87  
*Manchester*, Cong. Ch. and Soc. 32 94  
*Meridith Bridge*, do. do. 14 08  
*Mont Vernon*, Soc. of Rev. Bezaleel Smith, to const.  
him an H. M. 42 14  
*Plainfield*, (Meriden Parish) Cong. Ch. and Soc. 32 59  
A friend 10 00  
\$367 04

(Most of the above by Rev. A. Nash, Agt.)

**NORTH WESTERN BRANCH.**

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

*Brattleboro'*, (West) 14 55  
*Brattleboro'*, (East) Mrs. A. Vandoon 62—15 17  
*Bradford*, Coll. in Cong. Ch. and Soc. 18 00  
Ladies' Sewing Society 3 39—21 39  
*Hardwick*, Ladies and Gent. by Mr. M. H. Delano 38 00  
*Jamaica*, two individuals 1 00  
*Lunenburg*, Avails of flannel, from Mary Hathaway,  
through Rev. Jno. Richards, by Rev. A. Nash, Agt. 8 62  
*Montpelier*, Soc. of Rev. John Gridley, to const. him an  
H. M. by Mr. J. W. Howes, Treas. Wash. Co. Ed.  
Society 40 00  
*Thetford*, Individuals, by Rev. A. Nash, Agt. 7 00  
*Windham*, a collection 6 00  
*Westminster*, (West) \$20, (East) 10 38 30 38  
*West Fairlee*, Dea. R. H. Wild 75 cts. Individuals 3 75,  
by Rev. A. Nash, Agt. 4 50  
\$172 06

**CONNECTICUT BRANCH.**

[Eliphalet Terry, Esq. Hartford, Tr.]

*Derby*, a collection, by Mr. A. Townsend, Jr. Tr. &c. 10 50  
*Glastenbury*, Normand Hubbard 5 00  
*Lisbon*, Soc. of Rev. Levi Nelson 7 00  
*Middlebury*, a collection, by A. Townsend, Jr. Tr. &c. 15 58  
*Milford*, do. do. 12 78  
*Naugatuck*, do. do. 1 50  
*Windsor*, do. by Rev. Mr. Jewett 4 50  
*Woodbridge*, do. by A. Townsend, Jr. Tr. &c. 20 51  
\$77 37

**CENTRAL AMERICAN EDUCATION SOCIETY.**

[William A. Booth, Esq. New York, Tr.]

*Pelattiah Perit*, Esq. 50, Clinton 3 60, Cash 1, Hudson  
70 20 124 80  
*Troy*, 1st Ch. 26 75, 4th Ch. 7 81, Cash 1 50, Brooklyn,  
3d Ch. 74 110 06  
*Catskill*, Oren Day 75, Collection 40 30, Brooklyn, 1st  
Ch. in part 86 60 201 90  
*New York*, Brainerd Ch. 38 34, 7th Ch. 40, 4th Ch.  
Albany 78 31 156 65  
\$593 41

**PHILADELPHIA EDUCATION SOCIETY.**

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

*Bloomfield*, N. J. 27 80, Perseador, Ladies' Ed. Soc. 19 46 80  
*Newark*, N. J. 1st Ch. 90, 2d Ch. 75, Presby' of Erie 57 222 00  
*Bridelburg*, Pa. Miss Stewart 10, Avails of jewelry 8 01 18 01  
*Harrisburg*, Pa. J. Wier 10, John Wier 5 15 00  
*St. George's*, Del. Ladies' Ed. Soc. 25 00  
*Shepherdstown*, Va. John Mellvin 10 00  
\$336 81

**UTICA AGENCY.**

[James Dutton, Esq. Utica, Tr.]

*Amboy 2*, Beekmantown 7 02, Cape Vincent 2, Camillus  
8 95 19 97  
*Chazy 1*, Champlain 70, Clintonville 9 75, Crown Point  
16 45 97 20  
*Cherry Valley* 28 85, Essex 10, Elizabethtown 2 40 85  
*Fort Covington* 40 77, Glensfalls 17, Keeseville 52 79,  
Marcellus 5 76, Clinton 10 126 32  
*Moorea* 6 53, Montreal 90, Plattsburg 58 96, Peru 3,  
Richland 11 61 170 10  
*Salem* 33 16, Schaghticoke 12 25, Springfield 31 63,  
Whitehall 63 71 140 75  
\$595 19

Whole amount received, \$5,647 92.

**Clothing received during the Quarter.**

*New Ipswich*, N. H. Ladies' Char. Soc. by Mrs. Joanna  
Thayer, Sec. 1 Barrel, containing sheets, shirts, &c.  
valued 38 28





*Benjamin Colman*